

BAPTISM OF THE HOLY SPIRIT AND
TRAINING IN THE CHARISMATA IN
MAINLINE DENOMINATIONS

Jennifer Lyndon Goggins
M. Div., Princeton Theological Seminary, 1998

Mentors
Andrew Park, Ph. D.,
Gary Greig, Ph. D.,
Jon Mark Ruthven, Ph. D.

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
December, 2013

**United Theological Seminary
Dayton, Ohio**

**Faculty Approval Page
Doctor of Ministry Final Project**

**BAPTISM OF THE HOLY SPIRIT AND
TRAINING IN THE CHARISMATA IN
MAINLINE DENOMINATIONS**

by

Jennifer Lyndon Goggins


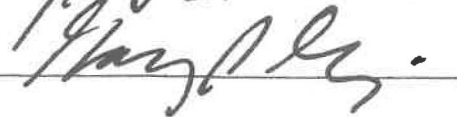
United Theological Seminary, 2013

Faculty Mentors

Gary Greig

John Ruthven

Date: August 19, 2013

Approved: 


Faculty Mentors:

Associate Dean of Doctoral Studies

TABLE OF CONTENTS

ABSTRACT	vi
ACKNOWLEDGEMENTS	vii
DEDICATION	viii
ABBREVIATIONS	ix
INTRODUCTION	1
CHAPTER	
1. MINISTRY FOCUS	4
Spiritual Journey	4
Ministry Project Context	17
Synthesis of Author and Context	25
2. THEORETICAL FOUNDATIONS	31
A Biblical Foundation	31
The Holy Spirit: When Do We Receive Him?	33
Are There Visible Indications of Baptism or Filling of the Holy Spirit?	41
Equipping: The Forgotten Purpose of the Holy Spirit	43
A Historical Foundation	48
Reactionary Cessationism in the Reformation	49
Cessationism and the Enlightenment	50
Cessationism: Theology vs. Practice	51
The Westminster Confession	53
Cessationism in a New Generation	55

The Emergence of Pentecostalism	56
The Stance of the Presbyterian Church on the Holy Spirit	58
A Theological Foundation	63
Charismata: Authentication of Apostleship?	63
The Purpose of Signs and Wonders: Expression vs. Authentication.....	65
The Role of Christ and Holy Spirit in the Church: Beyond <i>Ordo Salutis</i>	67
Acts 2 and Isaiah 59:19-21: A New Covenant of Prophecy	68
The Charismata: Available for all Believers.....	70
A Change in Theology: From Fencing to Fruit	71
The Kingdom: Now or Later?.....	74
Toward a New Understanding of Discipleship.....	76
3. THE STATE OF THE ART IN THIS MINISTRY PROJECT	79
Two Models of Discipleship.....	79
Baptism in the Holy Spirit: The Gateway to Empowered Ministry.....	81
Gifts: One or Many?	82
Speaking in Tongues	84
Healing Prayer	85
Hearing from God and the Gift of Prophecy	86
A Final Thought on Gifts.....	88
4. METHODOLOGY	90
Problem and Solution Statements	90
Hypothesis.....	91
Research Framework	92

Population Sample	94
Research Tools, Data Collection, Analysis and Interpretation	94
5. FIELD EXPERIENCE.....	98
Demographics of the Participant Group	98
Overview of the Course	98
Data Analysis	102
The Experience and Growth of Individual Participants.....	103
Amy.....	103
Beth	106
Lia	109
Stan	111
Gail.....	114
Bart.....	116
Ron.....	122
Tammy	125
Assessment of Changes in the Group as a Whole.....	130
Analysis of Data.....	137
6. REFLECTION, SUMMARY AND CONCLUSION	140
APPENDIX	
A. PRE AND POST SPIRITUAL GIFTS SURVEY	148
B. PRE AND POST COURSE SURVEY RESULTS	155
C. POST COURSE INTERVIEW QUESTIONS.....	161
BIBLIOGRAPHY	163

ABSTRACT

BAPTISM OF THE HOLY SPIRIT AND TRAINING IN THE CHARISMATA IN MAINLINE DENOMINATIONS

by

Jennifer Lyndon Goggins

United Theological Seminary, 2013

Mentors

Andrew Park, Ph. D.,

Gary Greig, Ph. D.,

Jon Mark Ruthven, Ph. D.

The objective of this project is to instruct and equip Christians from mainline denominations in baptism of the Holy Spirit and the charismata. The research methodology employed participatory action research using a qualitative approach that included phenomenological research of participant's experiences before, during, and after an eight-week training. Methodological triangulation used to cross verify data included a pre and post survey, structured observations of meetings, and personal interviews. The majority of the course participants experienced a filling with the Holy Spirit and showed evidence of increased operation in spiritual gifts including healing, tongues, and the prophetic.

ACKNOWLEDGEMENTS

The author would like to express deep appreciation to the faculty, mentors, and peers who joined together to form the Global Awakening peer group for this doctoral process. Dr. Gary Greig, Dr. Andrew Park, and Dr. Jon Ruthven have not only blessed this group with scholarly wisdom, but have demonstrated a love for the Lord and a theology that is embodied in their very lives. Mentors Randy Clark and Tom Jones have ceaselessly poured themselves out, sharing their passion and vision, and equipping and imparting to this group a legacy of ministry that is both humbling and inspiring. The encouragement, friendship, and fellowship of this group will never be forgotten, and the impact of the time spent together will surely touch thousands of lives for the kingdom of God. The author is also deeply grateful to The Reverend Arthur Lodge and his wonderful wife Mary, whose hospitality, prayers and partnership in ministry made this project possible. She also wishes to thank each of the members of her Bible study group for their dedication, sincere love of the Lord, and willingness to be open to a new move of the Holy Spirit.

DEDICATION

This project is dedicated to the author's wonderful, supportive, and faithful husband, Rory Goggins, and to her beautiful, spirited children, Brendan, Kaylie, and Emma. In addition it is dedicated to her amazing parents Bob and Jamie Garner, and parents-in-law, Bob and Marilyn Goggins, who cared for children, cooked meals, tended house, and did more loads of laundry than can be counted while the author was away at school. It takes an amazing, loving, and supportive family for a mom of three who is also a full time pastor to be able to earn her doctorate. Many thanks for all your encouragement and the behind-the-scenes support that made this possible. Finally, this project is dedicated to Christians of every denomination who dare to believe that a life lived in relationship with God the Father through Jesus Christ, empowered by the Holy Spirit, will be nothing less than miraculous!

ABBREVIATIONS

DMIN	Doctor of Ministry
FPC	First Presbyterian Church, Paris, Tennessee
NRSV	New Revised Standard Version
PC (USA)	Presbyterian Church, (United States of America)
PRMI	Presbyterian Reformed Ministries International
YL	Young Life
VOA	Voice of the Apostles
WCF	Westminster Confession of Faith

INTRODUCTION

Baptism of the Holy Spirit is not well understood within the Presbyterian Church, USA (the denomination in which the author pastors), nor within many mainline denominations. Traditional mainline Protestantism emphasizes the role of Jesus in salvation, but there is often no mention of his role as the one who will baptize with the Holy Spirit even though this function is given to Christ in all four gospels. Traditional Protestant theology links the presence of the Holy Spirit to salvation, but believers are not taught to expect or seek a filling of the Holy Spirit for the purpose of equipping them to move in the power of God and to operate in spiritual gifts so that they might fulfill the commission of Christ. Protestant believers lack a thorough understanding of many of the miraculous gifts of the Holy Spirit, and there is no expectation that “ordinary” believers will possess spiritual gifts such as healing, prophecy, speaking in tongues, or miracles. Thus most mainline churches have failed to equip believers for the full proclamation of the gospel in both word and deed (Ro 15: 17-19) and to help believers to “eagerly desire” or be zealous for these spiritual gifts. (1 Cor 12:33)

The purpose of this project is to offer Christians from mainline denominations an opportunity to learn about and personally experience the person of the Holy Spirit, baptism in the Holy Spirit, and the spiritual gifts mentioned in the Bible. The objective is to introduce an eight-week discipleship program that teaches the biblical understanding of baptism of the Holy Spirit, and provides biblically based instruction on the gifts of the

Holy Spirit with emphasis on prophetic and healing gifts. This instruction will include a time of impartation for the baptism in the Holy Spirit as well as activation of spiritual gifts through prayer and the laying-on of hands. The hypothesis is that through a program of study combining a time of impartation with the laying-on of hands and prayer for baptism in the Holy Spirit, participants will show increased understanding of the Holy Spirit and operation in spiritual gifts.

Chapter One provides insight into the author's personal faith journey, experiences influencing her ministry, and the tensions she has experienced as she has tried to reconcile the Pentecostal and Presbyterian influences in her life with one another. An abridged spiritual autobiography provides the framework for this exploration. It is followed by an analysis of the author's current context as she pastors in a Presbyterian congregation and engages in community ministry with other Christians from mainline denominations in rural Tennessee. Finally, this chapter explores the congruence of the author's personal faith journey and her current context which led to the execution of this project.

Chapter Two explores the theoretical foundations for, and understanding of, baptism in the Holy Spirit and the process of equipping believers to move in the supernatural gifts of the Spirit. The biblical, historical, and theological foundations for such an understanding will be explored.

Chapter Three focuses on the integration of theory and practice. This chapter discusses the current teachings and training (or lack thereof) on the Holy Spirit, baptism of the Holy Spirit, speaking in tongues, and the charismata, both within charismatic and

Pentecostal traditions as well as the Presbyterian Church and other mainline denominations.

Chapter Four outlines the methodology used in this research project and provides a detailed explanation of the research design, measurement, and instrumentation.

Chapter Five details the actual implementation of the project and provides an analysis of the data collected during the execution of the project.

Chapter Six contains reflections on the project, final thoughts and the author's ultimate conclusions on the success and accuracy of the project, as well as recommendations for future research.

CHAPTER ONE

MINISTRY FOCUS

For this author, earning a Doctorate in Ministry has never been about adding another degree to her list of credentials. The purpose of this project has been to clarify her calling in ministry and further equip herself and others for God's continuing work in the church. This chapter explains how the author chose the particular focus of baptism in the Holy Spirit and charismatic gifts for her ministry project. The chapter begins by providing an overview of key themes in the author's spiritual journey, and then continues by explaining her current ministry context. It concludes by exploring the places of convergence between her journey and her context of ministry that led to the focus of this project.

Spiritual Journey

The author was raised in the Presbyterian Church, USA. Although her family attended church regularly, faith was expressed in a much more subtle way at home. Beyond grace at the dinner table and bedtime prayers, her family did not pray together. Each of her parents had a very different way of embodying their own faith. Her father believed in God, but he never talked much about his faith. The author perceived that her father saw God as "cosmic watchmaker" who set the world in motion and then stood back and let it run; he believed God to be loving and benevolent, but God had bigger

things to worry about than the minute details of each individual's life. Although her father supported church activities, he never gravitated towards positions of leadership. He was a man of action, and his faith showed in the way he lived his life. He was always dependable, generous, honest, and full of integrity.

The author's mother always had a very personal and intimate relationship with God. She had a very strong prayer life and she expressed her belief that God hears and answers even the smallest prayers. Her mother had many profound experiences of hearing God's voice and operating in the charismata as a child. She often knew about events before they would happen. For example, she knew when her great grandfather had died even before the family had been notified. Often she could anticipate when danger was near. Sometimes these experiences left her feeling fearful and afraid. Occasionally she would have very vivid dreams that seemed apocalyptic in nature. She felt overwhelmed by what she was experiencing and she tried hard at one point to shut it off. The intensity of her experiences faded after that, yet people who knew her well continued to remark that she had amazing intuition.

Despite trying to turn off the intensity of her gifts, the author's mother continued to have experiences of supernatural knowledge throughout her life. Once during her teaching career, while praying for her class and preparing for a field trip, she felt God telling her not to cross the children at the usual crosswalk located at the top of a hill. The message was very strong and she continued to have the same thought all morning. When it came time to take the children on the field trip, she brought the children all the way to the bottom of the hill to cross the street. Sure enough, just as the children were crossing, a car went out of control at the top of the hill where they otherwise would have been.

Because she heard from God in a way that was unusual for most people, the author's mother was often drawn towards people whom she termed "psychic." Her traditional church background never prepared her for the spiritual gifts she had received, and the psychic community was the only group of people who seemed open to supernatural knowledge. The author grew up occasionally accompanying her mom to various psychic conventions where they often received different readings from those who claimed supernatural knowledge. Some of these readings seemed very accurate at the time, while others were not. Although someone with a Pentecostal or Charismatic background might have been taught that such practices were associated with the occult, because this author's mother was Presbyterian, the concepts of spiritual warfare, the demonic, and the occult were not a part of her denominational teachings. For her mother, there was no understanding of the distinction between someone operating in the prophetic and hearing from the Lord, and someone who was psychic and potentially operating from the demonic. In retrospect, the author can see how the mainline church's lack of teaching about hearing from God and spiritual gifts left her mother vulnerable and searching for community.

During the author's teenage years she remained active in the Presbyterian Church, but she also became very close with the Young Life (YL) leaders in her town who came from a Pentecostal background. They worshipped at an Assemblies of God church where they discussed spiritual gifts and spiritual warfare, they sang contemporary praise songs, and they read the Bible in a very literal way. Her home church was traditional in worship, held a much more figurative understanding of biblical texts, and placed a strong emphasis on social justice and service.

During her junior year in High School, her YL leader offered to pray over the girls in their Bible study for the baptism of the Holy Spirit. The author received prayer, and laying-on of hands, and she remembers how deeply powerful it was. She felt the weight of the presence of God pressing in upon her as her YL leader spoke prophetic words over her. She was flooded with tears and could not stop crying. She knew something very special had happened, but she never knew how to discuss it in her Presbyterian Church. In all her years as a Presbyterian the only baptism that was ever discussed was water baptism as repentance for sin and a symbol of engrafting into the church. The assumption conveyed by her Presbyterian faith was that believers received the Holy Spirit at the moment of salvation, and there was never any talk of a deeper filling or an additional experience of equipping. Sadly, she kept the experience a secret and for many years never understood the deeper meaning behind her experience of the Holy Spirit.

During her college years the tensions between the different streams of Christian influence in her life continued to surface. She knew that God was calling her into the ministry and she chose to attend a Christian school loosely linked to the PC (USA). While there she met many other Christians from a variety of faith backgrounds. Throughout college she often attended worship services at Assemblies of God or Christian Missionary Alliances churches, but soon recognized that while the worship was vibrant and she often felt the presence of the Holy Spirit, there were no women in visible leadership positions. When she inquired further, she found that these churches held a very literal view of the passages in scripture requiring women to be silent in church. Most did not allow women to be pastors, and several did not allow women to teach Sunday school

or even sing in the choir. She soon experienced what she had never felt as a child: the church as a place of rejection where she was unwelcome to use her gifts and grow into the role of a pastor.

This pain was also coupled with the recognition that a tension existed among her friends with Pentecostal backgrounds because she did not speak in tongues. Her prayer partner during college was a wonderful young woman whose father was a pastor at a local Pentecostal church. The author thought that she had finally found someone with whom she could discuss her experience of being baptized in the Spirit as a teenager. Sadly, her girlfriend rejected her experience, telling her that she had not truly been filled with the Holy Spirit because she did not speak in tongues. Under her friend's encouragement she prayed all throughout her college years for the gift of tongues, but never received it. Knowing her friend's tradition taught that there was no authentic filling of the Holy Spirit without tongues left her feeling hurt, judged, and inferior.

When it came time to pursue a career in ministry, the author opted to become a pastor in the Presbyterian Church, USA. At the time, given her upbringing, it seemed like the right choice and it certainly helped that they offered full acceptance to women. She especially valued their emphasis on biblical education and social justice. Immediately after graduation she began her Masters of Divinity at a prestigious Presbyterian seminary. What she hoped would be a time of filling and equipping turned out to be three of the most challenging years of her life.

Although she enjoyed her theological education and she highly valued her studies, she found seminary to be a very spiritually dry place. She entered seminary excited to study God's Word and grow in her faith, but instead she found that while she learned

about God, the emphasis was purely academic in nature. There were very few courses with a practical emphasis, and the focus was on developing theologians, not necessarily passionate worshippers and dynamic pastors. She had hoped for an environment where her studies would feed her personal relationship with God and where academic learning would spill over into daily practice, but unfortunately that was not her experience of seminary. She had a very difficult time fostering a personal relationship with God during those years. She read the Bible purely to analyze, dissect, and debate it. Reading scripture ceased to be life giving, and her prayer life seemed to dry up. She felt disappointed and discouraged. She had difficulty connecting with God in a meaningful way.

During her final year of seminary, someone outside the church invited her to attend a local course in Reiki at the community college. She deeply longed to be around people for whom the healing power and presence of God was real and tangible, so she went. Although she recognized quickly that they were working out of a Buddhist framework, it didn't deter her from continued study. She proceeded all the way to the level of Master-Teacher. Throughout the process she applied her own Christian framework—praying to Jesus, asking the Holy Spirit to guide her—nevertheless, at the time, she did not once recognize the experience as being of the occult. Instead, she simply felt that a lot of the rituals were superfluous. In learning all the gestures and symbols the Reiki instructors insisted on using, she found the process to be overly complicated. She thought participants should simply be taught to pray for people, lay hands on them, and ask Jesus to come and heal them. Looking back, she can see that the same lack of teaching on the supernatural by the mainline that left her mother seeking community outside the faith had repeated itself in her own life. She had earned a Master's of Divinity

degree from a mainline seminary but failed to find within that context others who actually experienced and validated the power and real presence of God in the lives of his followers. Her interest in Reiki was short lived, mainly because she just could not buy into their complicated rituals, and she was still seeking a Christian framework for God's healing. Seminary left her disillusioned and spiritually dry, but in her heart she still knew it all came down to Jesus, and Reiki just did not have him.

After seminary, the author married her husband, whom she had met three years earlier while working at a Presbyterian camp and conference center. He graduated college the same year she finished seminary, and he began graduate school in Philadelphia. She was offered a position as an associate pastor at a large two thousand-member church in Bucks County, Pennsylvania, a suburb of Philadelphia. Her title was Associate Pastor of Christian Education, and she oversaw ministries ranging from infants through college age students. The senior pastor was just a few years away from retirement, and he had served that church for over thirty years. Worship was very traditional and ministry was done the same way it had been done for decades. New ideas were not easily accepted. Worship was an act of precision, with everything carefully crafted to fit into a sixty-minute television spot. There was a strong emphasis placed on formality and structure. Often she was afraid to engage in worship too deeply and perhaps miss her cue to lead the next part. It was during this season of her life that she felt a deep need to be intentional about nurturing her own spiritual life. She wanted to make sure that she did not neglect her relationship with God while doing God's work. She sought out a spiritual director, and created a regular time to reflect on God's leading and movement in her own life and

ministry. After two years together, she began to feel led to become a spiritual director herself.

The author next began a two-year certification course in spiritual direction through Oasis Ministries in Lancaster, Pennsylvania. That was the beginning of a time of great spiritual renewal for her. She carved out monthly time for retreats and extended prayer, reflection, and reading of God's word. She began to study great Christian mystics and she learned how to listen to the voice of the Holy Spirit and how to distinguish His voice from her own thoughts. Her prayer life deepened. She engaged regularly in *lectio divina*¹ and once again found the scriptures to be a source of life. After three years she felt God calling her away from the very traditional and somewhat stagnant church she was serving. She began a new call in New Jersey where she took a position as an associate pastor for adult ministry.

Her eight years serving her next church were rich and wonderful. She grew in many ways as a pastor, and her family grew as well. Her son and first daughter were both born during her years serving this church. The senior pastor had just completed a Doctor of Ministry degree and he had a strong gift as an evangelist. Working with him gave the author a passion for reaching out to the lost. She began to understand how to minister to people who had never grown up in the church and she developed a heart for seekers and unbelievers. The church was vibrant, contemporary, and seeker friendly. It had a passion for mission, seeking the lost, and for helping believers to grow deeper in their faith.

¹“... the slow perusal of sacred Scripture, both the Old and New Testaments; it is undertaken not with the intention of gaining information but of using the texts as an aide to contact the living God.” Richard McCambly, “The Lectio Divina Homepage.” <http://www.lectio-divina.org/> (accessed November 13, 2013).

The author was in charge of adult ministry, and she found herself well suited to the ministry of teaching adults, leading retreats, and organizing and forming small groups. The staff and a group of rotating lay leaders planned worship as a team, and it was the highlight of her week. She found that for the first time in her ministry she could lead worship and still be a worshipper at the same time. The music and praise time gave her space to really come into the presence of God and lose herself in worship before the service shifted into her time of preaching and teaching. Although she had deep joy in her job and loved being part of a healthy, active, vibrant church family, she continued to feel that there was something “more” to ministry that she was still missing.

As she read the scriptures, she could not help but wonder why believers did not function with the same power and spiritual gifts that the disciples exhibited. Where were the healings, the miracles, and the spiritual gifts? She felt particularly drawn to a ministry of healing, but she thought if she began to pursue this her friends and colleagues would think she was crazy. After all, they were Presbyterian, not Pentecostal! Yet she clung to an experience she had when she was younger that stuck in her heart. She was about twelve years old and her mom was very sick in bed. She knelt down beside her mother’s bedside, took her hands, and began to pray for her. After a few minutes her mother looked at her with amazement and said, “I cannot believe it. I feel so much better!” Her reaction was joyful, but she quickly followed with the cautionary declaration, “Do not tell your Dad!” Although her mom was open to God’s healing, it seemed her father, a more conservative Christian, would have thought they were both crazy. Years later, she still felt within herself the same tension she experienced in that moment as a child. She believed and knew deep inside of her that she was being called to allow God to work

through her to heal others, and yet she still believed that to pursue it would result in scorn and ridicule. Besides, where could she even find a teacher? She had grown up in a Presbyterian church, attended a Presbyterian college as well as a Presbyterian seminary, and not once in all those years had she heard anyone discuss why the church was not functioning with the spiritual gifts clearly displayed by New Testament believers. Presbyterians believed God could heal—they just did not seem to think He would, at least not very often.

Then it happened. One day in the mail she got a letter from a Presbyterian pastor serving in a church in northern New Jersey, inviting her to his church for a weekend retreat with a group called Global Awakening. The theme of the weekend was healing prayer. She could not believe there was actually another Presbyterian minister who believed in miraculous healing! She knew God was leading her to attend. She could not wait to learn more. She went and she felt the power of the Holy Spirit in a dramatic way that weekend. The Holy Spirit seemed to envelop her with his presence. She spent most of the weekend sobbing uncontrollably—the same reaction she had experienced when her Young Life leader had prayed over her to receive the Holy Spirit as a teen. She did not know exactly what God was doing, but she had a deep sense that this was a “Holy Spirit” thing. She was powerfully moved by that weekend and by the teaching on God’s healing power. She returned from that weekend crying out and begging God to use her to heal others. One night soon afterwards she dropped to her knees on her kitchen floor and felt her hands burn as if on fire as God touched her.

Ever since that retreat four years earlier the author has craved more knowledge about healing and God’s spiritual gifts and has fervently prayed that God would bring

spiritual leaders into her life to teach her. While still in New Jersey she attended Global Awakening's School of Healing, as well as their Voice of the Apostles (VOA) conference. One evening during worship at a VOA conference the manifestations of the Holy Spirit she experienced during worship was a completely new experience for her. During worship while praying and singing and crying out to God, she suddenly felt her arms begin to move in circular motions at her side, almost like windmills. She had no idea what was happening. She remembered thinking, "Wow, this must look really, really stupid." She knew that she was not intentionally making her arms move, and that God's Spirit was doing something. At the same time, she was aware that she still had control over her body, and that she could choose to follow God's leading or exercise her will and make it stop. She decided to surrender to what the Holy Spirit was doing, and soon her arms were moving faster and faster in circles and her body started rocking back and forth. This continued for ten minutes at least, maybe longer. During that time she heard God speaking to her spirit and telling her, "I am shaking you loose." She didn't fully know what it meant, but she had the feeling God was severing ties and beliefs that were binding her. She had the sense that God was shaking her free in the spiritual realm.

Shortly after that conference her husband was offered a job in Kentucky, and the family made preparations to move. At the time of his job offer, there were no Presbyterian churches near his new job that were hiring pastors. The closest church with a vacancy was over two hours away. Yet a few months later, a job position opened at a Presbyterian Church in Tennessee, only thirty minutes from her husband's school. She quickly applied for the job and thankfully God opened the door for her to begin ministry there. The church was a small congregation in a rural area. The previous pastor had been

sick for many years, and he eventually had a heart transplant. He remained as pastor throughout his long illness, but membership had really dwindled. Finally he and the congregation realized he no longer had the strength to return to full time ministry and he took an early retirement. The congregation began looking for someone who could come in and give them a fresh start.

This author began her ministry at the church in March of 2009. Moving so far south meant a loss of many people in her life who served as her spiritual support network. She continued to look for training events to fill and equip her and she continued to try to learn as much as she possibly could about the Holy Spirit and his gifts. She began to seriously study teachings on physical healing, inner healing, and deliverance. She took courses online through Wagner Leadership Institute such as *Throne Life*, *Cessationism*, and *Healing 101*. In the fall of 2009 she flew out to Bethel Church in Redding, California and attended the *Hem of His Garment* conference. It was there she had a miraculous experience of God's supernatural power and received activation in the charismata.

While worshipping God one evening she cried out for more of the Lord's presence in her life. The students made a fire tunnel, which the conference participants were invited to walk through. Each participant would receive prayer and blessings from the students in the school of supernatural ministry. As she passed through the tunnel, she felt the presence of the Lord. Upon exiting she was overcome with the power of the Holy Spirit, and she fell down to the ground under the presence of God. Heat poured through her entire body. She felt a warm and tingly sensation go through her. After about twenty minutes, she got up from the floor and she immediately began pouring out God's praises in an unknown language. Throughout the conference she continued to learn about

healing, the prophetic, and hearing from God. She also began to get words of knowledge for the people around her.

In the summer of 2011, she received an email from Global Awakening announcing they were partnering with United Theological Seminary to offer a Doctorate of Ministry program. She felt very strongly in her spirit that God was calling her to undertake this program and she applied immediately. She was so excited about the program that she not only applied through Global Awakening, but she also went ahead and applied directly to the seminary. She believed God was opening this door for her to continue to grow and move forward on her quest to learn more about the Holy Spirit and integrate it into her church context. Several weeks after applying for the doctoral program she received two emails on the very same day. The first email was from Global Awakening saying that there were many qualified applicants, but that she had not been chosen to be a part of the doctoral program at this time. The second email was an acceptance letter welcoming her to the seminary. She felt disturbed by the rejection letter, but it was more than just the bad feeling that comes from being rejected. She had a strong sense that something was wrong. She believed in her heart that she was supposed to be in this program. The seminary offered her the chance to pick another cohort group, but that did not feel right. They wanted her to confirm her acceptance, but she did not feel called to participate in another group. She knew she was supposed to be in the group studying the Holy Spirit and the supernatural power of God with the leaders from Global Awakening. As she continued to pray to God she just kept saying, “Lord, I know I am supposed to be in this program. I just know it!” During the last week in July she received

a phone call while on vacation. Someone had withdrawn from the program and her name was next on the waiting list. A spot had opened for her.

For the author, this doctoral program marks what she hopes will be a pivotal turning point in her ministry. Reflecting on her life and faith, she can see how her theology and ministry were shaped both by the Presbyterian church of her family as well as the Charismatic/Pentecostal faith of her YL leaders. This doctoral program and thesis provided her with the opportunity to seek to integrate these two traditions by pairing the theological and biblical scholarship of her Presbyterian faith with the openness to the Holy Spirit and the embrace of the charismata that she experienced in Pentecostal/Charismatic traditions. For the author, this Doctorate of Ministry program is more than just a degree. It is another step towards fulfilling her calling to preach the gospel and equip the church for the ministry of Jesus Christ through the power of the Holy Spirit.

Ministry Project Context

The First Presbyterian Church where the author currently serves is a small congregation located in the northwest corner of Tennessee, approximately two and a half hours west of Nashville and two and a half hours north of Memphis. The congregation dates back more than 100 years. The church was originally organized by a small group of Presbyterians who bought and built the church between 1820 and 1830 on a lot initially owned by the Lancaster Lumber Company on North Market Street. The first pastor recorded was Reverend Gimble. Sadly, his ministry was short lived. When the Cumberland Presbyterian Church became formally organized around 1857 the church felt

a call to join that community, but not the minister. Reverend Gimble left the church and moved out to the country to where he established a school for boys. Little is known about the pastors who served immediately after Reverend Gimble, although the dates of their leadership indicate that nineteen pastors served this congregation from the 1820s until Reverend W.M. Bigham came to the church in 1931 and began a pastorate which would last twenty-four years.

Negotiations for a new place to worship began shortly before the Civil War, but did not take place until 1866. The church rented property from the Paris Masonic Lodge. The Masons owned the lot and used the second story of the building for the Mason's Hall, while the church occupied the lower floor as an auditorium for worship services. An early church historian, Alex Lankford, noted that because the Masonic building had often been used as a ballroom, and some of the members noted with humor that they had "danced and shouted" in the very room in which they were now worshipping, which was very unusual for Presbyterians!²

In 1906 the congregation that was then Cumberland Presbyterian merged with the Presbyterian Church, USA, and the church remains part of the Presbyterian Church, USA to this day. Around May of 1913 the church purchased a lot on the corner of Market and Blythe Streets and began construction on the current church building. Sadly, the first service of worship in the building was the funeral of a beloved elder, Dr. S.H. Caldwell.

The location of the church is one block away from the Henry County Courthouse, which is located in the center of the town square in downtown Paris. Many older members remember a time when they used to walk to church and do all of their shopping

²Bill Williams, "A History of the Presbyterian Church of Paris, Tennessee," TMs [photocopy], 1991. First Presbyterian Church Library, Paris, TN.

downtown. The church was at the heart of the business center throughout the mid 1930s through the 1980s. Local businesses were thriving, and all indications were that the church was thriving as well. Church records indicate that during those years the church established the first Sunday school for children in the area, had many strong women's societies, and was active in missions.

Once a rural yet vibrant community, Henry County has seen decline in recent years. Many of the major industries that created employment have since closed or moved to locations closer to a big city. In years past there were several manufacturing plants that employed young men and women right out of college. Many high school students went directly into the workforce, and found it easy to gain local employment. However, that is no longer the case. Henry County's unemployment currently hovers at twelve percent, slightly above the nation's average of 9.3 percent.³ In July of 2011 the local newspaper, *The Paris Post-Intelligencer*, reported that 1,660 people in Henry County were jobless.⁴ Over fifty percent of the students in the local schools are eligible for reduced or free lunch program, indicating a high level of economic difficulty in the community.⁵

Just as the surrounding county has seen a rapid decline in the last few decades, the landscape in the downtown City of Paris has changed as well. Although the courthouse remains, many of the surrounding stores have closed. A highway roughly two miles south of the downtown has become the major area of commerce. Larger businesses and fast food restaurants have established themselves there instead of the older historical district

³"Paris TN: Unemployment Down in Henry County," *Paris Post Intelligencer*, Monday August 29, 2011. Online: URL (June 30, 2012).

⁴"Ibid.

⁵Ibid.

drawing daily business away from the downtown. Many of the downtown storefronts are now vacant, and businesses that have tried to establish themselves in that location are often short lived.

Many of the young families in Henry County seem to be made of up adults who grew up in the area or nearby. Among the locals it is not uncommon for people to ask one another who their “kin” are. Many families have been established in this community since Civil War times. Although there is a strong sense of southern hospitality and charm among the residents, in reality it is often surface deep. One member of this congregation remarked to the author that she had lived in the area for fifteen years and was still considered by many as an “outsider.”

The church has a history of being supported by affluent members, and has often been considered a “country club” church by outsiders. Former leaders and beneficiaries included governors, colonels, and wealthy entrepreneurs. Today the membership of the church consists of people with a higher education and higher income than most of the surrounding community. The prominent members of the church include the CEO of the local hospital, doctors, teachers, bankers, the owner of the local newspaper, lawyers and several successful businessmen and women.

Presently the church has a membership roll of 115 people, with an average Sunday attendance of about forty people. The church is primarily made up of older men and women who are retired, along with several families with college age or young adult children, and a handful of families with little children and teenagers. Many members have lived in Henry County their whole lives but several others moved there after retirement. This area was rated by several magazines as one of the top twenty places in

the country to retire. In recent years the new members of the church have often been retirees who have moved to the community from other locations.

Many of the people who are members of the church grew up in this congregation, and several can trace their roots back three or four generations. Although there are a few young families who are beginning to emerge as leaders, most of the people in leadership are still part of the older generation. Often when the names of younger members are discussed for leadership positions, they are quickly dismissed as being too young or not having enough experience. If an exception is made, it is usually for a person who is a second or third generation member of the church whose parents were leaders before them.

The power in the congregation is definitely not rooted in the pastor, as Reverend Gimble perhaps realized so many years ago. The power is concentrated in a few key families. These families are often the largest givers or the ones who have had long generational ties to the congregation. The interim pastor who served the church before this author noted that their attitude was, "We've been here before you got here, and we'll be here long after you leave."

This unhealthy balance of power was perhaps further strengthened in recent years due to significant health problems experienced by the Reverend Arthur Lodge, who was pastor of the church from 1991-2006. Rev. Lodge came to the church fresh out of seminary. He was a second career student and excited to begin a new call into the ministry. Under his leadership the church had about sixty people in worship and a membership of approximately two hundred. Rev. Lodge recalls the church being very active in those days with many social functions. Although the church was still primarily

made up of retirees, a core group of younger families began to emerge and there was an active youth ministry. However, after eight years at the church, Rev. Lodge began to suffer from a series of long and very debilitating illnesses. It began with a surgery to have his appendix removed. Unfortunately, unbeknownst to the doctors, it was not all successfully removed. Later in that year he developed an additional infection and had to have the remaining parts removed. The following year he had to undergo surgery to have ten inches of his colon removed. Following that surgery, he suffered a heart attack. Finally in 2005 he underwent a complete heart transplant.

Because Rev. Lodge had several serious illnesses for a period of over five years, the congregation was often without a pastor for significant periods of time. Although other pastors were sometimes called in to help with pulpit supply or to moderate session meetings, the elders of the church took on more and more authority and responsibility. In 2006 Rev. Lodge tried to return to the church, but it soon became evident that he was not physically capable of a return to full time ministry. In 2006 he stepped down from his position.

Once Rev. Lodge retired, the church was free to look for another pastor, but that process took several years. A member of the church who had completed seminary provided pulpit supply from 2007 to 2008 while the church searched for an interim pastor according to Presbyterian guidelines. After a yearlong search the Reverend Bonnie Jean Pettijohn was called as the interim pastor in 2008 and she assisted the church in forming a Pastor Nominating Committee that directed the search for a full time pastor. In 2009, the church hired the Reverend Jennifer Goggins, the author of this paper, as their next installed pastor.

Thus, for a period of almost ten years, the church lacked strong and consistent pastoral leadership. Membership declined drastically. Those who remained had unchecked authority and complete control. In December of 2008, the financial committee of the church realized that the secretary at the time had stolen over twenty thousand dollars from the church. She was able to accomplish this by writing double paychecks to herself and getting different authorized elders to sign them. In addition she opened several credit cards under the church's name, racking up thousands of dollars in debt. This discovery was made about three months prior to the hiring of their current pastor.

When the author became installed as pastor in March of 2009, she quickly recognized that the church was tired and grieving. There was a great feeling of pain and betrayal due to the recent events surrounding the stolen money. In addition, many leaders were burnt out. They had carried the church for many years, and were ready to lay down their responsibilities now that an installed pastor had arrived. In addition to this climate of sadness and exhaustion, there was also a climate of distrust. The elders on the financial committee felt guilty about not having caught the embezzlement sooner. They were highly suspicious of new employees and reluctant to enter into shared responsibility.

The first few years of this author's ministry focused on building trust. The author of this paper is a white female minister, a mother of young children, and a native of New Jersey. Her ministry in the past primarily took place in New Jersey and Pennsylvania. It was probably a great leap of faith for this southern congregation in a highly conservative area to hire a young "Yankee" woman! Although the interim pastor who served for a year from 2008 to 2009 was a woman, she was in her sixties and a southerner. Their choice of pastor in many ways was considered very adventurous and progressive for the area. A

survey in this area indicates that on average 63.5% of churches are Southern Baptist, while a mere 0.8% are Presbyterian.⁶ The author is one of only two female pastors in Henry County, an area that lists over 200 churches in the local phone book. Many of the local churches are Catholic, Southern Baptist, or Church of Christ, denominations that do not ordain women. On the weekend of her installation, a local Church of Christ pastor took out a significant size advertisement in the paper. Made to look like a news column, the article entitled “Women Pastors” proceeded to outline all the reasons women should not be allowed leadership roles within the church. The members of the author’s church were outraged, and many made it a point to express their strong support of their new pastor’s leadership and ministry.

This pastor has now been at the church for four years and there have been several areas of progress. Trust has grown, and several younger members have been allowed to move into leadership roles. A new staff is now in place with a wonderful secretary and music director. A partnership with a church around the corner has resulted in a vibrant midweek Wednesday night program that includes dinner, youth group, children’s class, and an adult Bible study. Women’s ministry has emerged, including several previous women’s groups revived. The church has moved from a spiritual climate of grief and mistrust to a climate of trust and a readiness to engage in vision casting for the future.

Although the church is becoming healthier, there is still great spiritual immaturity. When the pastor asked the elders of the church to begin to assist her in worship, there was adamant refusal. One elder actually told her, “That’s what we pay you for.” Others expressed more gently that they had not had a pastor for many years, and they felt it was

⁶Dale E. Jones, et al. *Religious Congregations and Membership in the United States 2000*. (Nashville, TN: Glenmary Research Center), 200.

important for the congregation to have a pastor leading everything for a season. Others simply said they did not want to have to “get up front” and speak aloud. This pastor soon began to realize that most elders were not comfortable with spiritual leadership in any setting. When the pastor asked at a session meeting for someone to open with prayer, there was stunned silence. Finally one of the elders said, “You need to do it.” This author believes that this reticence to lead worship or even pray aloud is indicative of a very deep spiritual void. The church is made up of people who have worked tirelessly *for* God, but do not really know how to have intimacy *with* God. Prayer is uncomfortable for them. They are very reserved in worship, as if they need to be on their best behavior.

The years without a pastor and the challenges of declining membership have left many of the members spiritually hungry and desperate. As they see many members aging, they realize that if the church doesn’t change, it will soon die. Sometimes it takes a season of wilderness for people to realize their deep need for God, and sometimes it takes the failure of old paradigms for a church to be ready for new ones. This traditional southern church, which has endured great pain, but still had the courage to hire a Yankee female pastor, was perhaps positioned for the winds of the Spirit to blow!

Synthesis of Author and Context

In the author’s spiritual autobiography, she shared several of her powerful experiences of Holy Spirit. As a result of these encounters with God, she began to re-evaluate her ministry, and her understanding of the Holy Spirit’s presence and work in the lives of believers. As she studied church history and writings on the Holy Spirit and the supernatural power of God in the church, she began to believe God was calling her to

a new way of ministering. This new approach to ministry would involve teaching believers about the Holy Spirit and spiritual gifts, and inviting them into an encounter with the Holy Spirit themselves. She had been specifically interested in how Presbyterian and Protestant believers would respond to the Holy Spirit as they studied His person and work in the Bible, and as they were taught to hear the voice of God and respond to his direction, enter into prayer for the sick, and seek the activation and operation of spiritual gifts in their own lives. The historical, theological and biblical foundations for these concepts will be explored in future papers.

At first the author experienced a huge disconnect between her personal experiences and her congregational context. During one training session of her doctoral studies, when discussing the importance of synergy between the project, the researcher and the context, the professor ironically declared, "If you are a Presbyterian trying to teach your congregation to speak in tongues you probably do not have synergy!" Immediately the author thought, "You have just shot down my whole doctoral thesis!" However, on further exploration, the author has found that indeed God has gone ahead of her and has laid the foundation for the ministry she hoped to embark upon within her congregational context.

While doing the research for the Congregational Analysis paper, the author noted that the previous installed pastor had become very physically sick during his tenure, and eventually his illnesses culminated in his need for a heart transplant. He was unable to return to full time ministry after that procedure, which opened the door for her arrival. Having the understanding that sickness is not from God but is an instrument of the devil, brought her to question why the previous pastor came under such a spiritual attack during

his ministry. Fortunately, he and his wife still lived in Paris and he was an acquaintance of hers. So she arranged a time to meet him to discuss his own spiritual journey, including the emphasis of his ministry while pastoring the First Presbyterian Church.

She soon discovered that although the Reverend Arthur Lodge was born and raised in the Presbyterian Church, like herself he had strong influences in his life from believers who came from a Charismatic/Pentecostal background. At the age of fourteen or fifteen he had an experience of being baptized in the Holy Spirit and speaking in tongues. His father, who was an elder in the Presbyterian Church, was upset, and he set out to prove that his son was in a cult. He began attending Full Gospel Businessmen's Meetings while traveling for business. After one such meeting, while driving and praying, his father suddenly realized he wasn't praying in English, but in tongues! In the years that followed, his mom also had an experience of baptism in the Holy Spirit. Their family continued in the Presbyterian Church, often with opposition, but also held worship services and Bible studies in their home, often with forty or fifty people attending. His future wife, Mary, attended one of these groups and was also baptized in the Holy Spirit.

In 1991, when Rev. Lodge was called as pastor of the First Presbyterian Church in Paris, someone from the community who was not a member came to him one day and told him that the Lord had led her to come and pray for him. She began attending church, and she raised up a strong group of women in the church who were intercessors. They often prayed in the sanctuary, laying hands on each pew and praying for the people who would be worshipping there. During his time as pastor at the church he began preaching on prayer and on the Holy Spirit. He began to take groups of church members to conferences led by Presbyterian Reformed Ministries International (PRMI), a group of

charismatic Presbyterians. Under Rev. Lodge's leadership, PRMI was invited to do several workshops at the church. These weekends included a basic training on the power and person of the Holy Spirit. Although many in the church were close-minded, a core group emerged that was very open to this new direction. They began to meet regularly for prayer in his home.

Because of Reverend Lodge's severe illnesses, the church was without a pastor for many years and therefore membership declined drastically. Many of the people that attended the church during his tenure and who were open to his teachings on the Holy Spirit have since died or moved away. However a few remained, though many of them had moved into the margins of congregational life in the church. As the author began to seek out those members, she found one who shared her own experience of baptism in the Holy Spirit after attending a prayer meeting at the Lodge's house. The Lodges had asked her if she wanted to have an experience of being filled with the Spirit, but she was very frightened. As a child her grandmother brought her to a charismatic camp meeting and pushed her to the front to "receive the Holy Ghost." She felt pressured and scared, and "faked" an experience so that she would be allowed to leave. The Lodges gently prayed for her to be filled with the Spirit and broke off a spirit of fear in her life. When she went home later that evening she began to ask God to help her to become open to all that he wanted to do in her life. She felt the Holy Spirit come upon her, and she began to pray in tongues.

It became clear to the author that God had placed her in this congregational setting in order to build on the foundation that the Rev. Lodge began. Two years ago, she and Mary Lodge, Rev. Lodge's wife, began to meet weekly for prayer. Together they

prayed for one another, their churches, and the community. After several months of praying, they felt God leading them to start a Bible study in the Lodge's home. Rev. Lodge agreed, and invitations were sent out to members of their churches as well as neighbors. A group assembled, including members of the author's Presbyterian congregation as well as several neighbors from many other denominations including the Catholic Church, several Baptist churches, and the Methodist Church. This group met every week for Bible study and prayer, and over the course of several months the members began to build great trust and friendship with one another. During the course of the study Rev Lodge⁷ and the author often shared their experiences of the Holy Spirit, and began to teach the group about physical healing and the power of prayer. The members slowly began to engage in active prayer for one another at the close of each meeting. As the author and Mary Lodge prayed over the group, they discerned together that God was leading the author to use this group as the context for her ministry project.

The fact that God sent two pastors who believe in the baptism of the Holy Spirit and who experienced the operation of the charismata in their own lives and ministries to the same small Presbyterian church in rural Tennessee is beyond coincidence. The Holy Spirit is at work in this context, desiring that this congregation become filled with Him and equipped for ministry. Thus the author has developed a project that seeks to introduce Presbyterians and those in other mainline denominations to the person and work of the Holy Spirit. Her goal is to provide teaching on the Holy Spirit and the charismata, and through both praxis and prayer, offer participants an encounter with God that will deepen their ability to hear God's voice and receive His gifts through an

⁷Rev. Lodge has since come out of retirement and currently pastors a small Presbyterian church in Huntingdon, Tennessee.

experience of baptism in the Holy Spirit. A detailed description of this project will follow, but first the theoretical foundations of such a project will be discussed in the following chapter.

CHAPTER TWO

THEORETICAL FOUNDATIONS

This chapter seeks to provide the reader with the theoretical foundations of this ministry project. It begins with an overview of the biblical foundations for belief in baptism of the Holy Spirit and a modern day understanding of miracles and the function of the charismata in believers' lives. Next it outlines the historical foundations of the role of the Holy Spirit, with specific emphasis on how the Presbyterian and Protestant church have viewed the Holy Spirit and the function of the charismata. Finally, the author offers a theological critique on traditional Protestant understanding of the role of the Holy Spirit and the charismata. A reformed theology of the Holy Spirit and the charismata is proposed, thus providing the foundation for the necessity of this research project.

A Biblical Foundation

What does the Bible say about baptism of the Holy Spirit? Does the Holy Spirit come in complete fullness at the moment of salvation as traditionally maintained by Protestant theology, or is there another experience of the Holy Spirit that Christians can expect in addition to salvation? If there is Scriptural evidence to support an experience of baptism in the Holy Spirit, is there solid biblical evidence for the traditional Pentecostal view that the gift of tongues needs to be the initial evidence of baptism in the Holy Spirit? Can Christians expect to receive supernatural power for work and ministry as a

result of baptism with the Holy Spirit? These questions will serve as the framework for a biblical study on the baptism or filling of the Holy Spirit and the gifts and empowerment of the Holy Spirit for ministry.

The word “baptize” comes from the Greek term *baptizo*. In classical Greek, the word is often used to describe the sinking of a ship that is immersed or totally enveloped in water.¹ John the Baptist taught that the coming Messiah would baptize just as he did, but that His baptism would surpass John’s own. It is significant that this statement of Jesus’ mission is recorded in all four gospels:

I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire. (Mt 3:11,12)²

He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.” (Mk 1:7,8)

John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.” (Lk 3:16,17)

I myself did not know him, but the one who sent me to baptize with water said to me, “He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.” And I myself have seen and have testified that this is the Son of God. (Jn 1:33,34)

¹Chad Brand, et al, eds., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 168.

²*The New Interpreter's Study Bible: New Revised Standard Version*, (Nashville, TN: Abingdon Press), 2003. Unless otherwise noted, all Bible references in this dissertation are from the NRSV.

According to *The Holman Bible Dictionary*, “The Messiah would baptize ‘with’ [or ‘in’; the Greek can be translated either way] the Holy Spirit (Mark 1:8; John 1:33; Acts 1:5; 11:16) and fire” (Matt. 3:11; Luke 3:16). The fact that there is only one Greek article governing the two nouns, ‘Spirit’ and ‘fire’ indicates that only one baptism is in view and the addition of ‘and fire’ further defines the character of the Messiah’s baptism.”³ Thus water and fire were two symbols indicating together a single baptism by the Messiah.

The Holy Spirit: When Do We Receive Him?

So when does this baptism or immersion in the Holy Spirit take place in the life of a believer? In John 20:22 the disciples are seen to encounter the resurrected Christ. The text tells us, “When he (Jesus) had said this, he breathed on them and said to them, ‘Receive the Holy Spirit.’” So, are we to believe that the Holy Spirit was given in his entirety at that moment? If that is the case, then why would Jesus later say to the very same disciples in Acts 1:8, “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth”? If they received the fullness of the Holy Spirit when they encountered and believed in the resurrected Christ, then what was the purpose of the secondary experience of the outpouring of the Spirit at Pentecost?

Furthermore, if the Holy Spirit is given in his entirety at the moment of conversion, as symbolized in water baptism, how can one explain the events of Acts Chapter Eight? In the case of Philip preaching in Samaria we are told in Acts 8:12, “But when they believed Philip, who was proclaiming the good news about the kingdom of

³Brand, *Holman Illustrated Bible Dictionary*, 169.

God and the name of Jesus Christ, they were baptized, both men and women.” However, the text goes on to indicate that a further baptism or filling was needed:

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus.) Then Peter and John laid hands on them, and they received the Holy Spirit. (Acts 8:14-17)

This text clearly explains that in the case of the Samaritans, they believed in Jesus Christ, experienced salvation, and even experienced water baptism in the name of Jesus Christ, yet they had not receive the Holy Spirit. They had *only* been baptized in the name of the Lord Jesus. They did not receive the Holy Spirit until a later time when Peter and John laid hands on them.

Various theologians have attempted to reconcile these passages in different ways. In *The Pillar New Commentary on John*, D.A., Carson examines John 20:22 and explains that since there is no article attached to *pneuma hagion*, various interpretations have suggested this event was not the giving of the personal person of the Holy Spirit, but rather the gifting of an impersonal power or spiritual gifting.⁴ However, theologian F. F. Bruce offers a noteworthy critique of that assertion, rejecting the view that the missing article somehow depersonalizes the Spirit.⁵ Bruce’s critique has strong merit, given the fact that the “Holy Spirit” is also anarthrous (used without an article) in other texts in John’s gospel, such as in the second half of 7:39 where the use of the term is clearly

⁴D. A. Carson, *The Gospel According to John*, (Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 649-650.

⁵F. F. Bruce, *The Gospel of John*, (Grand Rapids, MI: W.B. Eerdmans, 1983), 392.

meant to convey the person of the Holy Spirit.⁶ Elsewhere in the New Testament, “the Holy Spirit” is referred to over fifty times without the article, including three other instances in John’s Gospel (1:33; 14:26; 20:22).⁷

Others have suggested that the John passage shows a temporary filling of the Holy Spirit in anticipation of the event of Pentecost. *The Hollman Bible Commentary* suggests that this temporary filling helped them to “fully understand the Savior’s instructions.”⁸ However, there is no textual support to indicate that an experience of the Holy Spirit was needed in order to understand the directives given.

Still another viewpoint is that John 20:22 is simply the Johannine version of the Pentecost. Carson offers a strong critique to that suggestion, pointing out that there is no indication that the gifting of the Spirit made any difference in the lives of Jesus’ followers, and therefore it seems inappropriate and anti-climactic to suggest that this is simply John’s version of Pentecost.⁹ After receiving the Spirit the disciples still meet in secrecy behind closed doors (v. 26) suggesting that they are still living in fear of the Jewish authorities. Carson notes,

Those who accept John 21 as part of the Gospel, even if it is cast as an epilogue, cannot fail to observe that the disciples are sidling back to their old employment (21:1–3), sorting out elementary reconciliation with the Master (21:15–19), and still playing “let’s-compare-service-record” games (21:20–22). All this is not only a far cry from the power, joy, exuberant witness, courageous preaching and delight in suffering displayed by the early Christians after

⁶Gerald L. Borchert, *The New American Commentary: Volume 25B: John 12-21* (Nashville, TN: Broadman & Holman Publishers, 2003), 307.

⁷*Ibid.*, 307.

⁸Kenneth O. Gangel, *Holman New Testament Commentary, Volume 4: John* (Nashville, TN: Broadman and Holman Publishers, 2000), 371-372.

⁹Carson, *The Gospel According to John*, 653.

Pentecost in Acts, it is no less distant from the same virtues foretold in John's farewell discourse, where the promise of the Spirit receives such emphasis. If John 20:22 is understood to be the Johannine Pentecost, it must be frankly admitted that the results are desperately disappointing, and the promises of John 14–16 vastly inflated.¹⁰

However, Carson's rebuttal to those who would support this text as a Johannine Pentecost is to essentially support the view of Theodore of Mopsuestia that this verse concerning the Spirit in 20:22 "is to be regarded as a symbolic promise of the gift of the Spirit later to be given," even though Theodore's view was condemned as heretical by the Council of Constantinople (A.D. 553).¹¹ Thus to summarize: while there does not seem to be textual evidence that the lack of an article indicates an impersonal gift of empowerment and not the Spirit Himself, neither does there seem to be evidence that an empowerment took place; nor, among orthodox scholars, a belief that this is simply a symbolic promise.

A further examination of John 20:22 reveals that it is the only instance that the verb translated as *breathed on* (*emphusao*) appears in the New Testament. (In a number of languages *breathed on* must be rendered "blew upon.")¹² It can be found in the Septuagint in Genesis 2.7 where it describes God's breathing the breath of life into man, and it can also be found in Ezekiel 37:9 where he breathes life into the dry bones.¹³ In *A Handbook on the Gospel of John*, Newman points out that, "John would anticipate that his readers would link God's creative breath in Genesis 2.7 and Jesus' act of breathing

¹⁰Ibid., 653.

¹¹Borchert, *The New American Commentary*, 307.

¹²B. M. Newman, & E. A. Nida, (1993). *Translator's Handbook on the Gospel of John: Helps for Translators*, (New York: United Bible Societies, 1993), 615.

¹³Ibid., 615.

here.”¹⁴ As both those passages tie breath to the giving of life, there is strong indication that John is making a theological link that connects the giving of the Holy Spirit with regeneration and life.¹⁵

The understanding that the Holy Spirit functions to both bring life and to empower believers, and that these are two separate events in the life of a believer is ultimately the conclusion of scholar B.F. Westcott. Although this author agrees with Bruce’s rejection of Westcott’s argument that the Johannine reference to the Holy Spirit in 20:22 was merely indicative of a gift of the Spirit and not the person of the Spirit himself, she does agree with Westcott’s final assertion that, “By this He first quickened them and then sent, according to His promise, the Paraclete to be with them, and to supply all power for the exercise of their different functions. The relation of the Paschal to the Pentecostal gift is therefore the relation of quickening to endowing.”¹⁶

Thus in answer to the first question posed by this paper, “Does the Holy Spirit come in complete fullness at the moment of salvation, as traditionally maintained by Protestant theology, or is there another experience of the Holy Spirit Christians can expect in addition to salvation?” the biblical evidence points to two interrelated but distinct experiences of the Holy Spirit in the lives of New Testament believers. As indicated by John 20:22 the Holy Spirit functions to quicken and impart new life in Christ to those who believe in the risen Lord. Yet there is a second experience of baptism or filling of Holy Spirit, as indicated in the book of Acts, distinct from salvation, in which

¹⁴*Ibid.*, 615.

¹⁵Carson, *The Gospel According to John*, 651.

¹⁶Bruce Foss Westcott, *The Gospel According to St. John, The Authorized Version with Introduction and Notes* (London: John Murray, 1896), 295.

believers are baptized in the Holy Spirit and equipped with power for the work of the church.

It is of interest to note that the first function occurs after the resurrection of Christ when victory over death has taken place, but the second does not happen until after Christ has ascended into heaven, and is enthroned at the right hand of the Father. The separation of these two acts in the context of Jesus' life serves to further emphasize the distinct ways the Holy Spirit works in believers' lives. By the power of the Holy Spirit Jesus was raised from the dead and believers consequently receive the Holy Spirit as a sign and seal of their eternal life with him. The Holy Spirit also proceeds from the enthroned Christ, who, with his enemies under his feet, empowers believers through the Holy Spirit to take authority over the powers of darkness in his name.

In *Foundations of Pentecostal Theology*, G.P Duffield and N. M. Van Cleave support this conclusion and state,

But it is also affirmed, that Christ's finished work makes provision for a fullness of the Spirit beyond regeneration, of which believers may or may not avail themselves. The greatest promise to the whole world is, of course: "... that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); but the greatest promise to the Church is: "But ye shall receive power after that the Holy Ghost is come upon you ..." (Acts 1:8).¹⁷

It is this second function—the filling of believers for the purpose of empowerment—that will be examined next. The remaining two questions will guide our discussion: Is there solid biblical evidence for the traditional Pentecostal view that the gift of tongues needs to be the initial evidence of

¹⁷Gup P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 304.

Baptism in the Holy Spirit? Can Christians expect to receive supernatural power for work and ministry as a result of baptism with the Holy Spirit?

Before addressing the question of evidence of baptism in the Holy Spirit, it is important to first address the language used to describe this experience. In Acts 2:4 it states, “All of them were filled [*eplērōsen*]¹⁸ with the Holy Spirit and began to speak in other languages as the Spirit gave them ability.” Although the verb here differs from 1:5 where Jesus indicated they will be “baptized” the earlier text anticipates the coming of this event, and later in 11:15,16 Peter refers back to the promise of “baptism” having been fulfilled.¹⁹ Therefore it is reasonable to conclude that the “filling” and “baptism” are one and the same.²⁰ Later in Acts 9:17 Saul is “filled” with the Spirit and the same verb “eplerosen” is repeated. Elsewhere the word “pour out” (*ekcheō*) is used (2:17f.; 10:45) or “fell” (*epepesen*) (8:16; 10:44; 11:15) or simply “receive” (*lempsesthe*) (2:38; 8:15 10:47).²¹ In each of the above referenced texts, the Holy Spirit is described as coming for the first time on a person or a group of people. In his commentary on Acts, J.B. Polhill explains that the expressions used to indicate this experience of the Spirit differs, but that, “From this point on in Acts, the gift of the Spirit became a normative concomitant of becoming a Christian believer.”²² Thus although the language varies from baptism, to filling, to pouring out, there is an experience of the Holy Spirit separate from conversion

¹⁸A. T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Hollman Bible Publishers, 1997), Ac 2:4.

¹⁹John F. Walvoord, and Roy B. Zuck, *The Bible Knowledge Commentary*: electronic ed. LOGOS Library System, (Wheaton, IL: Victor Books, 1983), Ac 2:4.

²⁰*Ibid.*, Ac 2:4.

²¹G. Kittle, et al, eds., *Theological Dictionary of the New Testament Vol. 4*: electronic ed. LOGOS Library System (Grand Rapids, MI: Eerdmans, 1964), 5.

²²J. B. Polhill, *The New American Commentary, Vol. 26 Acts*: electronic ed. Logos Library System (Nashville: Broadman & Holman Publishers, 2001), 98.

that is being described in each of these instances, thus it can be concluded that the language of the Spirit “filling,” “baptizing,” “being received” or “being poured out” all indicate the same experience.

It should be noted that scripture refers to several other occasions where believers are described as “filled with the Holy Spirit” that should be distinguished from the initial experience of baptism in the Holy Spirit.²³ These other references to “filling,” are often used to describe the Holy Spirit working through one who has already experienced an initial outpouring or baptism of the Holy Spirit at an earlier time. For example, Peter, who has already experienced the outpouring of the Holy Spirit at Pentecost, is described as “filled with the Holy Spirit” when he preaches to the council in Acts 4:8. Elsewhere Stephen and Paul are also described as “filled with the Holy Spirit” as they testify to the gospel. (7:55; 13:9)²⁴ In Acts 4:31, as the believers gathered together, “When they had prayed the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the Word of God with boldness.” Here the group gathered includes Peter and John and their friends. We know that Peter and John have already experienced the Holy Spirit at Pentecost, so there is strong support to indicate that this is not an initial experience of baptism of the Holy Spirit, but an additional experience of equipping or filling with the Holy Spirit, with the result that they “spoke the word of God with boldness.” Thus scripture indicates that those who have experienced an initial baptism in the Holy Spirit can later have additional experiences of filling and equipping by the Holy Spirit that empowers them for the work and witness of Jesus Christ.

²³Ibid., 98.

²⁴Ibid., 98.

Are There Visible Indications of Baptism or Filling of the Holy Spirit?

Having clarified the language used to describe “baptism” or “filling” of the Holy Spirit, the question remains: is there a visible indication that the baptism in the Holy Spirit has occurred? In the majority of scriptural passages, the filling or baptism of the Spirit is accompanied by a visible demonstration of the power of God, most often speaking in tongues or prophetic speech. In the Pentecost narrative of Acts 2 the disciples speak in tongues. Additionally, Peter declares that this event is the fulfillment of the Joel 2:28-32, “In the last days it will be, God declares, that I will pour out my Spirit on all flesh, and your sons and daughters will prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, I will pour out my Spirit; and they shall prophesy....” Peter emphasizes not tongues in particular, but rather the prophetic speech that accompanies the outpouring of the Spirit. This emphasis on prophecy is indicated by Peter’s repetition of the phrase, “And they shall prophesy,” which is not included in the original text of Joel.

In Acts 10:44-48 when the Holy Spirit is poured out on the Gentiles, the text again indicates that tongues and inspired speech (extolling God) were present:

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Acts 19:6 when Paul is ministering to disciples in Ephesus and prays for them to receive the Holy Spirit, there is again mention of the gift of tongues and prophetic speech occurring at the time of the Holy Spirit coming upon them:

When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied— altogether there were about twelve of them.

Some scholars have theorized that speaking in tongues was only given when a new racial group came to belief in the gospel, such as the Jews at Pentecost, or the Samaritans when Philip shared the gospel with them, or the Gentiles in Cornelius' house. However, that theory dissolves in Acts 19:6 where no new ethnic group can be distinguished.²⁵

Others have argued that not all biblical passages that discuss the filling of the Holy Spirit indicate that gift of tongues or prophetic speech was present. While this is true, the absence of specific mention of tongues does not necessarily lead to the conclusion that this gift was not initially present. In Acts 8:14-17 there is no mention of a specific sign accompanying Peter and John's laying-on of hands, however, we learn in the very next verse, Acts 8:18, that, "Now when Simon saw that the Holy Spirit was given through the laying-on of the apostle's hands, he offered them money." The text clearly indicates that there was some visible sign that accompanied the laying-on of hands, and that moved by that visible sign, Simon was willing to pay money to experience the gift of the Spirit. Therefore it is logical to conclude that there was some visible or audible demonstration of the Spirit that would cause Simon to offer to buy

²⁵Duffield, *Foundations of Pentecostal Theology*, 321.

access to the new power.²⁰ Later, in Acts 9:17 when Paul is filled with the Holy Spirit there is no mention of any of the gifts at the moment when he receives the filling of the Spirit.

Thus one cannot say with complete biblical accuracy that speaking in tongues *always* accompanies baptism in the Holy Spirit, which has often been the traditional Pentecostal viewpoint. Rather, a broader view needs to be taken. The scriptural texts that do specify “signs” of the outpouring of the Spirit include both tongues, as well as Spirit inspired speech such as “proclaiming the gospel with boldness,” and prophecy. Thus a more biblically accurate conclusion to the question of initial evidence of baptism of the Holy Spirit would concede that there are passages that remain silent as to whether a significant “sign” accompanied the filling of the Holy Spirit, but would support the view that either speaking in tongues or spirit inspired speech such as preaching with boldness or prophecy could accurately be considered *normative* occurrences for believers during an experience of baptism of the Holy Spirit.

Equipping: The Forgotten Purpose of the Holy Spirit

Having addressed the questions of initial evidence, the final question remains: For what purpose does the baptism or the filling of the Holy Spirit occur? To answer this question we must first turn our attention to Jesus, and the purpose of the Holy Spirit in his life. The scriptures describe the Holy Spirit “descending on him like a dove and alighting on him” in Matt. 3:16, Mark 1:10, and Luke 3:21. The Bible makes it clear that Jesus was anointed with the Holy Spirit before he began his public ministry of teaching, preaching, healing, and casting out demons:

²⁶Ibid., 321.

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor, he has sent me to proclaim release to the captives, and recovery of sight to the blind, to let the oppressed go free. (Lk 4:18)

...How God anointed Jesus of Nazareth with the Holy Spirit and with power: how he went about doing good and healing all that were oppressed of the devil, for God was with him. (Acts 10:38)

But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you. (Mt 12:28)

Jesus not only performed healings and exorcism through the power of the Holy Spirit, but he promised that his disciples would perform even greater works than he did through the power of the Spirit. “Very truly I tell you, the one who believes in me will also do the works I do and, in fact, will do greater works than these, because I am going to the Father.” (Jn 14: 13)

Looking back on Acts 1:8, we recall that Jesus promised, “You will receive *power* when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (emphasis mine). Traditional theology often points to the final portion of this text, declaring that the power the Holy Spirit gives is that of witnessing. However, the definition of witnessing that follows often falls short of the biblical definition. In Matthew 28:19-20 when Jesus gives his great commission he tells the disciples, “All authority in heaven and earth has been given unto me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” In his book entitled, *What’s Wrong with Protestant Theology*, Ruthven notes that the word “*exousia*” translated “authority” is most often used in

association with the exorcism of demons²⁷ (Mk 3:15, 24:9-14; Mk 3:14,15; 6:7; Lk 4:36; 9:1; 10:19). He goes on to note “obeying everything I have commanded you” would certainly include following his instructions found in the commissioning accounts.²⁸

Then Jesus summoned his twelve disciples and gave them authority over unclean spirit to cast them out, and to curse every disease and every sickness. (Mt 10:1,2)

As you go, proclaim the good news, “The kingdom of heaven has come upon you.” Cure the sick, raise the dead, cleanse the lepers, cast out demons.” (Mt 10:7,8)

And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons.” (Mk 3:15)

He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits... So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them. (Mk 6:7,12,13)

Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. (Lk 9:1,2)

And the Lord appointed seventy others and sent them on ahead of him in pairs to every town where he himself intended to go. And he said to them, “...Cure the sick who are there and say to them, ‘The kingdom of God has come near to you.’” (Lk 10:1,2,9)

Thus the “*dunamis*” or power that was being offered was the authority to cast out demons, heal the sick, and proclaim the kingdom of God. Throughout the New Testament those who have received the outpouring of the Holy Spirit function with such power. Stephen clearly had power, and the Bible says of him, “Stephen, full of grace and power, did great wonders and signs among the people... But they could not withstand the

²⁷Jon Mark Ruthven, *What's Wrong with Protestant Theology*, (Tulsa, OK: Word and Spirit Press, 2011), 158.

²⁸*Ibid.*, 159.

wisdom and the Spirit by which he spoke” (Acts 6:8,10). Paul also witnessed, not with words alone, but with power: “My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power. . .”(1 Cor 2:4).²⁹

There are those who would say that this power was for the first apostles alone, but scripture indicates that the promise is for all believers. Ephesians 3:20 states, “...Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine.” Indeed, on the very day of Pentecost, Peter recounts the prophet Joel’s promise, “I will pour out my Spirit on *all* flesh...” (Acts 2:17; emphasis mine). And he later says, “And you will receive the gift of the Holy Spirit. For this promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him” (Acts 2:38-39). Ruthven notes that Peter is citing the Isaiah 59:21 passage, “This is my covenant with them, says the Lord, my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children’s children, says the Lord, from now on and forever.”³⁰ He emphasizes that, “The bestowal of the covenant Spirit—the core theme of the Christian message in Acts—to successive generations of children forever is a pattern with support in the biblical tradition.”³¹ In the *New American Commentary*, Borchert notes that Jesus’ “sending” (*pempō*, present tense) of his followers was to be patterned on the fact that the Father “had sent” (*apestalken*, perfect

²⁹Duffield, *Foundations of Pentecostal Theology*, 309.

³⁰Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post Biblical Miracles* (Tulsa, OK: Word and Spirit Press, 2011), 249.

³¹Ruthven, *On The Cessation*, 249-250.

tense) him.³² He states, “No major distinction should be made here in the use of two different verbs. The use of the perfect rather than the aorist in reference to the commission of Jesus should be understood to indicate that the mission of Jesus still continues....”³³

Thus the promise of the power of the Spirit is not for apostles or *super-Christians* but for all believers, and for their children and their children’s children. The scriptures make it clear that it is not only God or Jesus or even the early disciples who have this power; the baptism of the Holy Spirit confers upon all who believe and receive it the power to be used in mighty ways to fulfill Jesus’ earliest commissions to heal the sick, raise the dead, and preach the kingdom of God through word and action. Believers today may have the same power through the fullness of God’s Holy Spirit.³⁴ As Ruthven concludes in *What’s Wrong with Protestant Theology*:

We cannot talk, at least in biblical terms, about being “spirit filled” if there is no corresponding outworking of Jesus’ charismatic ministry in our lives, ranging from gifts of apostleship to prophecy, miracles or revelation to gifts of administration or hospitality—but primarily prophecy, and all the things that prophets do: reveal secrets of the hearts, proclaim God’s revelation, heal, perform miracles, prophecy about the future—all to build up and equip the Church. These gifts are God’s grace in action, the “grace-things” (charismata) that, with the “calling” (to prophethood?) are not withdrawn (Rom 11:29).³⁵

Ruthven’s conclusion and the biblical conclusions of this paper have important and far-reaching implications for the way Christians function today. No longer can the Holy Spirit’s role be limited to the “salvation” of traditional theology alone. The living

³²Borchert, *The New American Commentary*, 306–307.

³³*Ibid.*, 306–307.

³⁴Duffield, *Foundations of Pentecostal Theology*, 310.

³⁵Ruthven, *What’s Wrong*, 204.

Jesus, enthroned and seated at the right hand of God, baptizes believers by pouring out the Holy Spirit upon them, often filling them with the power to speak the words of God, sometimes through tongues, but other times through prophetic speech or bold declaration of the gospel. Furthermore, believers who are empowered by the Holy Spirit declare the message of Christ not only with words, but also through demonstrations of the Spirit's power, through prophetic speech, signs and wonders, healings, and deliverance from the forces of darkness. What an exciting vision of the Person and the gifts of the Holy Spirit given to believers for the work of the church!

A Historical Foundation

Despite the biblical evidence supporting baptism of the Holy Spirit and the equipping of believers with supernatural power to carry on the work and ministry of Christ, many branches of the church have been hesitant to embrace this understanding of the Spirit's gifts and power. Cessationism is the theological viewpoint that the miraculous gifts of the New Testament such as prophecy, tongues, and healing have ceased, and the exercise of those gifts was limited to the apostolic era, or the completion of the canon. Cessationism has been widely embraced in Protestant circles, and is the functional, if not theological, position of most mainline Protestant churches today. This section of this paper will trace the development of the historical doctrine of Cessationism within the Protestant Church, noting the continuous discrepancies between theology and praxis throughout the centuries. Specific emphasis will be given to the Presbyterian Church (USA), the denomination in which the author pastors. The question will be raised

whether it is in the scope of traditional Reformed theology to embrace the charismatic gifts and to accept them to function within the church today.

Reactionary Cessationism in the Reformation

Protestant theology has been largely shaped in reaction to the abuses of Catholicism as well as the “Radical Reformers” during the Reformation.³⁶ The Catholic Church has traditionally believed in miracles, and has a history of crediting their saints with operating in the charismata. During the period of the Reformation when the tensions between the Catholic Church and the emerging Protestant church were erupting, Catholic authorities often argued that demonstrations of supernatural powers gave validity to their doctrine. On the other side, there was also a group of “Radical Reformers” who did not accept the authority of the pope, but in some cases did not accept biblical authority either, touting both as man-made.³⁷ Instead these radical reformers insisted that the “inner light” of the divine Spirit should be the source of authority. With the Catholic Church insisting miracles accredited the doctrines of the Pope on the one hand, and on the other hand the radical reformers insisting that the Spirit and not the Bible was to be the guide for faith, the Reformers developed the position of Cessationism. If the function of miracles and ongoing Spirit-inspired revelation was to validate true doctrine, the Reformers, who sought to emphasize the authority of scripture alone, would hold fast to a belief that

³⁶Ibid., 5.

³⁷Ibid., 5.

miracles ceased when the canon was completed and no further miracles or revelation from God were needed.³⁸ Thus a theology of cessationism was born.

Cessationism and the Enlightenment

Henry Lederle's book, *Theology with Spirit: the Future of the Pentecostal and Charismatic Movements in the Twenty First Century*, notes that another key factor in the emergence of cessationism was the modern era of the seventeenth and eighteenth centuries, known as the Enlightenment, which placed a strong emphasis on rationality. During the Enlightenment natural human reason was considered the foundation for all human knowledge, and the highest value and importance was placed on that which was considered logical and rational. The dimension of the mysterious seemed to be banished in favor of an emphasis on linear causality and the objective principles of mathematics and science that emphasizes hard fact. Lederle concludes that the major flaw of the enlightenment was "absolutizing the relative" by giving absolute value to rationality and neglecting the experiential dimension of life with the result being the elimination of the supernatural dimension of the gospel. As an example of the effects of the enlightenment on modern day scholarship and the subsequent rationalization and reinterpretation of the supernatural, he points to the work of New Testament scholar William Barclay. In his commentary series Barclay conjectures that the miracle of the multiplication of the loaves and fishes was perhaps a miracle of generosity, suggesting that people would have packed their own picnic lunches and Jesus' teaching inspired them to share.³⁹ Thus what

³⁸Ibid., 5.

³⁹Henry I. Lederle, *Theology with Spirit, The Future of the Pentecostal and Charismatic Movements in the 21st Century* (Tulsa, OK: Word and Spirit Press, 2010), 23.

were once interpreted as supernatural miracles were now being reinterpreted through the lens of reason. Multiplication of the loaves was a miracle of generosity; Jesus healing blind eyes was understood as symbolic for the miracle of bringing spiritual insight to one who was in darkness.

Cessationism: Theology vs. Practice

Although the Reformation and the Enlightenment both contributed heavily to the rise of Cessationism, a historical examination of the lives and writings of key cessationists often shows deep discrepancy between their theology and practice. In his book *Luther and the Mystics*, Bengt Hoffman writes of a conversation between Cochelus and Luther in which Luther was asked if he ever received special revelations from God. Luther replied, “Est mihi revelation.” Yes, he had had revelations.⁴⁰ Later, while writing *Babylon Captivity of the Church*, he assured those reading his works that the truth he was declaring, “I have learned under the Spirit’s guidance.”⁴¹

Two of Luther’s earliest followers noted that Luther moved in the prophetic. Biographer Johann Mathesius, one of the first to write about Luther, often mentioned many prophecies by Luther that were fulfilled, remarking, “With many sure prophecies he confirmed his doctrine.”⁴² Hyatt further notes that Luther’s friend Melantcthon even

⁴⁰Bengt Hoffman, *Luther and the Mystics* (Minneapolis, MN: Augsburg, 1976), 190.

⁴¹*Ibid.*, 74.

⁴²Johann Mathesius, *Luthers Leben in Predigten* (Pragur, Czech Republic: Herausgegeben von G Loesch, 1906), 399.

referred to Luther as the most prominent prophet of all: “Thus the Holy Spirit prophesied of the Third Elijah, Dr. Martin Luther.”⁴³

In addition to moving in the prophetic, Luther was also recorded to have prayed successfully many times for the miraculous healing of others. AJ Gordon notes that Luther himself declared, “Often it has happened, and still does, that devils have been driven out in the name of Christ, also by calling on His name and prayer, the sick have been healed.”⁴⁴ Hyatt notes two specific occasions on which Luther prayed for healing and saw miraculous results. On the first occasion, his colleague and friend, Philip Melancthon was ill and close to death. Luther prayed fervently the promises of scripture, then took his hand and said, “Be of good courage Philip, you shall not die.”⁴⁵ Melancthon experienced an immediate turn in his health, and recovered. Later he testified, “I should have been a dead man had I not been recalled from death itself by the coming of Luther.”⁴⁶

Later on, Luther’s colleague Frederick Myconius contracted tuberculosis. While on his deathbed, he received a letter from Luther that conveyed extraordinary faith for the miraculous. He wrote,

I command thee in the name of God to live because I still have need of thee in the work of reforming the church. The Lord will never let me hear that thou art dead, but permit thee to survive me. For this I am praying, this is my will, and may my will be done because I seek only to glorify the Name of God.⁴⁷

⁴³Eddie L. Hyatt, *2000 Years of Charismatic Christianity* (Florida: Charisma House, 2002), 74.

⁴⁴A.J. Gordon, *The Ministry of Healing* (Harrisburg, PA: Christian Publishers, 1961), 92.

⁴⁵*Ibid.*, 75.

⁴⁶*Ibid.*, 75.

⁴⁷*Ibid.*, 75.

Mycanious later said reading the letter was like hearing Christ say, “Lazarus come forth!” He continued to live, and indeed Luther’s prayer was answered as he outlived him by two months.⁴⁸

In addition to Luther there were many other Reformers whose theology of cessationism lacked consistency. The strong Protestant emphasis on the sovereignty of God often led Reformers to what author Garnet Mile terms a “weak” cessationism.⁴⁹ John Calvin is one such example. In the *Institutes* he writes, “(The Miraculous or revelatory spiritual gifts) do not exist today, or are less commonly seen.”⁵⁰ Yet elsewhere in his writings he leaves room for them to occur if conditions arise which might warrant them.⁵¹ And though he asserts that the apostles alone had “manifest powers,” he nevertheless states that, “The Lord is no less present with his people in every age; and he heals their weaknesses as often as necessary no less than of old,”⁵² thereby leaving room for the gift of healing to operate in the church despite his staunchly cessationist viewpoints.

The Westminster Confession

A study of the Westminster Confession and its interpretation by Protestant scholars through the years provides a framework for illuminating the significant tensions

⁴⁸Ibid., 75.

⁴⁹Garnet Howard Milne, *The Westminster Confession of Faith and the Cessation of Special Revelation The Majority Viewpoint on Whether Extra-Biblical Prophecy is Still Possible* (Oregon: Wipf and Stock, 2007), 4.

⁵⁰John T. McNeill, ed., *Calvin, Institute of the Christian Religion*, IV, 3, 4 (Philadelphia, PA: The Westminster Press, 1960), 1057.

⁵¹Ibid., 1056.

⁵²Ibid., 1476.

between theological acceptance of cessationism and openness to the miraculous in daily life for many Presbyterian and Reformed denominations. In 1643 the English House of Commons adopted an ordinance calling for the settling of the government and liturgy of the Church of England. The resulting Westminster Confession was adopted by the Scottish General Assembly in 1647, and later came to America with the Puritans. In 1729 it was adopted by the newly organized Presbyterian synod in the colonies. It remains a part of the Book of Confessions in the Presbyterian Church (USA) today. The opening paragraph of the Westminster Confession gives strong support to the doctrines of Cessationism within the Presbyterian Church. The opening paragraph reads:

Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself and to declare that his will unto his Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy scripture to be most necessary; *those former ways of God's revealing his will unto his people now being ceased.*⁵³ (Emphasis mine).

According to the Westminster Confession, God's ways of revealing himself through miraculous signs and wonders are long past. Yet New Testament scholar William Berends points out that within the Scottish community that had received and approved the Westminster Confession of Faith (WCF) there were numerous accounts of the miraculous, included testimonies of escape from tribulation attributed to dreams visions

⁵³The Constitution of the Presbyterian Church, (USA) *Part I Book of Confessions*, "The Westminster Confession of Faith" (Louisville KY: The Office of the General Assembly, 2002), 121.

and prophecies.⁵⁴ In *Westminster Confession of Faith and the Cessation of Special Revelation* author Garnet Milne shows that many of those who contributed and later adopted the WCF accepted that prophecy continued in their time, and a number of them believed that God continues to reveal his will through dreams, visions, and angelic communication. Milne notes, “From the days of the Reformation in Scotland, an older tradition of second sight fused with a belief that godly ministers could predict the future. John Knox himself, the archetypal Protestant prophet, explained his abilities as foreteller by saying that he applied a scripture principle to providential circumstances.”⁵⁵ Thus prophetic action took place, but because of the historical need to defend scripture as the sole authority, it was often soft peddled, and couched as applied scripture.

Cessationism in a New Generation

As is often the case, theology and ideologies can grow even narrower with passing generations. Such is the case with cessationism in the Protestant church. Although many Reformers were cessationist in theology, if not always in practice, their teachings became the basis for an even stauncher quenching of the Spirit in later generations. Benjamin Warfield, a professor at Princeton Theological Seminary from 1887 to 1921 was known for his Calvinist orthodoxy and staunch cessationism. In an attempt to confront the rapid liberalism of his time which he felt denied the divine inspiration and inerrancy of scripture, he wrote *Counterfeit Miracles*, which became the basis for the modern day Protestant position of cessationism. In his book, *On the Cessation of the Charismata*, Dr. Jon Ruthven sums up Warfield’s polemic in three

⁵⁴Willem Berends, “Prophecy in the Reformed Tradition” *Vox Reformata* 60, (1995), 30-43.

⁵⁵Milne, *Westminster Confession*, 256.

points. First, the role of the charismata was to accredit true doctrine. Second, with the exception of rare acts of God's Providence, miracles are limited to epochs of divine revelation. Third, miracles are judged by the theological doctrines they are used to accredit. If the doctrines themselves are false or unorthodox, the miracles are necessarily counterfeit.⁵⁶ Ruthven noted that Warfield's central failure was to confuse the *sufficiency* of revelation with the *means* of communicating and applying that revelation.⁵⁷ The Charismata do not negate the gospel or replace the gospel, but instead *express* the gospel. Ruthven notes, "Just as the physical process of preaching the gospel does not negate its message, so neither the gift of prophecy... Claiming that certain gifts of the Spirit (i.e.: the means of communicating and expressing) are replaced by the gospel (the content of the communication) is like claiming that the "miracles" of Christian radio and television are necessarily replaced by Christian theology."⁵⁸

The Emergence of Pentecostalism

As the era of modernism gave way to post-modernity and society once again placed a higher value on experience, the door was opened for the emergence of Pentecostal-Charismatic traditions. The Azusa Street revival, fathered by William J. Seymour, is often seen as the birth of classical Pentecostalism.⁵⁹ Many scholars today note various "waves" or movements within the Pentecostal tradition. The First Wave—classical Pentecostalism—had deep roots in the Wesleyan-Holiness movement. Wesley

⁵⁶Ruthven, *On The Cessation*, 11.

⁵⁷Ibid., 11.

⁵⁸Ibid., 11.

⁵⁹Lederle, *Theology*, 1.

emphasized a “second blessing” or a theology of subsequence where the believer had an experience after conversion that sanctified them. Later William H. Durham challenged this concept of sanctification by proposing a three-stage model that included salvation or conversion, sanctification, and baptism of the Holy Spirit. Durham taught progressive sanctification over time rather than a one-time event in the life of a believer.⁶⁰ Emphasis on sanctification was coupled with a theology of empowerment from above, including the experience of Spirit baptism and glossolalia, often seen as the “evidence” that spirit baptism had taken place. The first wave of Pentecostalism included an emphasis on healing, as well as a premillennial eschatology which emphasized the need for believers to do the work of God to prepare for his return.

The second wave of the Pentecostal-Charismatic tradition was a movement of renewal within various denominations. As each denomination embraced the movement of the Holy Spirit within their own traditional framework, there was a distancing from some of the core theological elements of traditional Pentecostal theology.⁶¹ The result was that the emphasis on tongues as “initial evidence” of Spirit baptism was loosened in many contexts, and replaced with a more general emphasis on all the charismas of the Spirit, as well as an ethical emphasis on the fruit of divine love.⁶²

The third wave is characterized by independent and charismatic churches. Lederle divides these churches into four major groups including the Restorationist and Dominion (postmillennial) Minded Charismatics, the Empowered Evangelicals, and the Word of Faith Movement. He notes these movements have each brought strengths to the

⁶⁰Ibid., 55-56.

⁶¹Ibid., 114.

⁶²Ibid., 115.

Pentecostal tradition, including a restoration of the fivefold offices, a reclaiming of the miraculous, and a renewed understanding of the power of word and faith to change our circumstances when used in accord with God's purposes.⁶³

The Stance of the Presbyterian Church on the Holy Spirit

It is the Second Wave, which took place within traditional mainline denominations and which had an effect on many Reformed communities, specifically influencing the Presbyterian Church (USA) to study the movement of the Holy Spirit in further detail. In 1968 the 180th General Assembly of the United Presbyterian Church in the United States of America appointed a committee to do a study on the work of the Holy Spirit, with special reference to glossolalia and the other charismatic gifts of the Holy Spirit. The final report was made in 1970 to the 182nd General Assembly. The committee noted that the work of the Holy Spirit was an area neglected in the thinking and practice of the church and optimistically declared, "It is very possible that the Holy Spirit is preparing a renewal of the Church in our time that may come in surprising ways and through unexpected channels."⁶⁴

The committee noted that several contemporary theologians including Dr. Karl Barth and Dr. Emil Brunner have drawn attention to the need of the church to remain open to the movement of Holy Spirit. In *Church Dogmatics*, Dr. Karl Barth warned the church not to assume that the Holy Spirit was always present and active in the Church.

⁶³Ibid., 151.

⁶⁴*Report of the Special Committee on the Work of the Holy Spirit to the 182nd General Assembly The United Presbyterian Church in the United States of America* (New York, NY: Office of the General Assembly, 1970), 3.

He writes,

A foolish church presupposes His presence and action in its own existence, in its officers and sacraments, ordinations, consecrations and absolutions, so a foolish theology presupposes the Holy Spirit... Only where the Spirit is sighed, cried, and prayed for does he become present and newly active.”⁶⁵ Barth goes on to note that, “The Christian community can and must be the scene of many human activities which are new and supremely astonishing to many of its own members as well as to the world around because they rest on an endowment of extraordinary capacities... Where these are lacking there is reason to ask whether in pride or sloth the community as such has perhaps evaded this endowment, thus falsifying its relationship to its Lord, making it as dead because a nominal and not a real relationship.

Likewise Dr. Emil Brunner writes, “The operation of the Holy Spirit is not confined to bearing witness to us of Christ. Rather is He borne witness to by the Apostles as creative power that produces new life, new will, new feelings, new spiritual, psychological and even physical power. We ought to face the New Testament witness with sufficient candor to admit that in this pneuma which the Ecclesia was conscious of possessing, there lie forces of an extra-rational kind mostly lacking among Christians today.”⁶⁶

The taskforce took great care in defining their terms, and noted that there was a wave of “Neo-Pentecostalism” within the church which they defined as clergy and laymen within the Roman Catholic Church as well as all the mainline Protestant Churches who have claimed to receive a “baptism in the Spirit” with attendant manifestations such as speaking in tongues, powers of healing, exorcism, and other practices that were not part of the traditional congregational lifestyle. They note this movement was taking place within established churches, and its proponents regarded it as a legitimate instrument of revival with strong scriptural justification. The task force came

⁶⁵Karl Barth, *Church Dogmatics, VOL IV, Part 2: The Doctrine of Reconciliation* (New York, NY: Bloomsbury T&T Clark, 2004), 828.

⁶⁶Emil Brunner, *Dogmatics Vol III* (Philadelphia, PA: Westminster Press, 1950), 15.

to several important conclusions regarding the Holy Spirit and the charismata. First, they agreed that tongues was biblical, both as a foreign language heard by others, as well as the utterance of unknown sounds in ecstatic speech. They also recognized that although this gift was prone to certain dangers and abuses, Paul did not forbid it, but restricted its public use insisting on interpretation. They concluded that “We cannot however, follow the view of some theologians that the purely supernatural gifts ceased with the death of the apostles. There seems no exegetical warrant for this assumption. Rather we are to ‘test the spirits to see whether they are of God.’”⁶⁷

The task force reasoned that fear often clouds people’s judgment concerning acceptance of charismatic gifts. They specifically noted that in 1 Corinthians 2:14 Paul says quite clearly, “The unspiritual man does not receive the things of the Spirit of God, for they are folly to him and he is not able to understand them because they are spiritually discerned.” They further saw that Paul made clear this message is for the church, as Paul was writing not to pagans, but to believers.⁶⁸ They also stated that although much preoccupation is often given to speaking in tongues, it is a “gross misconception of the real issue” which is “the experience of God’s power and presence in the life of the individual through the gift of the Spirit.” They went on to quote McDonnell who states, “The issue in Pentecostalism is not tongues, but the fullness of life in the Holy Spirit, openness to the power of the Spirit and the exercise of all gifts of the Spirit.”⁶⁹ Their

⁶⁷*Report of the Special Committee*, 7.

⁶⁸*Ibid.*, 15.

⁶⁹Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*, (Collegeville, MN: The Order of St. Benedict, Inc, 1994), 44.

ultimate conclusion was to fully validate the ministry of healing, welcoming it to be used in love and humility alongside of traditional medicine.⁷⁰

In regards to deliverance, the taskforce grappled with the practice, and the understanding of demon possession, raising valid counter-argument to those who would easily dismiss this language of possession as archaic:

How are we to interpret the evidences in the life of Jesus of his recognition of demonic spirits? Shall we dismiss the problem by saying it is only a question of terminology? Or shall we allegorize the occasions of demonic possession? Or, shall we conclude that the accounts represent a cultural limitation, reflecting the limited knowledge of that period, or shall we say flatly that what the New Testament calls demon possession we should probably call neurosis or psychotic states of being? And in the wilderness, shall we say the adversary whom Jesus met in the story is a personification of evil? Each of these conclusions is possible, and each represents a facet of the many sided problem of demon possession; but what no amount of demythologizing can do is discount the possibility that Jesus saw a dark reality which we often miss in our devotion to rationality, important as reason clearly is for any mature understanding of the Christian faith... Does it not seem likely that the one in whom truth and life were united in an unprecedented singleness of will should be extraordinarily perceptive about that which is the enemy of truth and life? Might it not be true that Jesus saw illness as clearly and accurately as we see it, both emotional and physical, but that he saw something else in some instances, a shadow behind the divisiveness, an adversary, an anti-Christ?⁷¹

Yet despite their openness to the reality of the demonic, there was no mention of the use of the gift of discernment of spirits, and definite hesitancy to embrace the practice of exorcism. Noting that “The history of the church is filled with those who have used Satan as a convenient escape from responsibility,” the committee opted to forego any detailed discussion of how these gifts might be used with integrity, and instead dismissed

⁷⁰*Report of the Special Committee*, 19.

⁷¹*Ibid.*, 20-21.

the subject entirely stating, “These dangers are so real and prevalent that there appears to be little usefulness served in encouraging any practice which would excuse human faults by blaming a personal devil.”⁷²

In conclusion, although cessationism has deep roots within the Protestant community of faith, history shows that there was often a need for reformers to emphasize the authority of the Bible against opponents who would dismiss its claim as a unique and authoritative witness of the faith—a tendency that influenced them to dismiss all other forms of revelation and movement of the Spirit. In practice, many of those who publically embraced cessationism still prayed for healing, heard God through dreams, and even offered prophetic counsel to the church. As the Pentecostal tradition emerged and its influence was felt within mainline denominations, the Presbyterian Church (USA) openly embraced many of the charismata, yet showed traditional restraint and a conservative approach to others, such as deliverance, which they deemed easily abused. Thus, it can be concluded that despite cessationist leadings, it can be considered orthodox and historically valid for the Presbyterian Church (USA) and other mainline denominations to embrace the gifts of the Holy Spirit. Given this historical study, one would expect that the operation of such gifts would be done in the context of biblical study, with an emphasis on testing the spirits and the gifts, and an understanding that scripture would serve as the final guide and authority by which all other gifts, revelation and prophecy would be measured.

⁷²Ibid., 21.

A Theological Foundation

Charismata: Authentication of Apostleship?

One of the key arguments of cessationism is that the sign gifts existed in the lives of the apostles for the key purpose of authenticating their writings and aiding in the canonization of scripture. One of the primary proponents of cessationism, Benjamin Warfield, author of *Counterfeit Miracles*, maintains that the miraculous spiritual gifts were given, “to be distinctly the authentication of the Apostles. They were part of the credentials of the Apostles as the authoritative agents of God in the foundation of the church.” Warfield determined that they were not conferred upon others.⁷³ He insists that the gifts did not continue into the life of the church beyond the lives of the apostles because there was no need for them once the early church had been started and the canon was in place.

It is not within the scope of this paper to offer a detailed refutation of cessationism. This has been adequately covered through the works of Jack Deere, *Surprised by the Power of the Spirit*; Craig S. Keener, *Miracles*; Kevin Springer and Gary Greig, *The Kingdom and the Power*; and Jon Ruthven, *Cessation of the Charismata*. However, this paper will examine the gifts of the charismata in the lives of everyday believers, and how an understanding of Jesus as Spirit baptizer reframes the function of the church, moving her role beyond that of solely the agent of salvation into that of a prophetic community who hears the voice of the Lord and responds in faith. Thus the church is tasked with bringing the kingdom and reign of God to earth through the

⁷³Benjamin Warfield, *Counterfeit Miracles* (New York, NY: Charles Scribners Sons, 1918), 3, 6.

preaching of the gospel in word and deed, with power as evidenced by the fullness of the charismata including prophecy, healing, deliverance, signs and wonders.

New research provided by Dr. Jon Ruthven in *What's Wrong with Protestant Theology* makes the convincing point that the apostles wrote only 45.8% of the New Testament by volume, leaving over half of the New Testament writings to be credited to “non-apostles.”⁷⁴ This begs the question that if cessationists argue miracles were meant to authenticate the apostles’ writings, why would such a high percentage of authorship of the New Testament be entrusted to non-apostles? Furthermore, if there are eighty-nine apostles listed in the New Testament (this count includes seventy-two listed in Luke 10), why did only three or four apostles author scripture if that was the main purpose of apostleship?⁷⁵ Moreover, miracles, signs and wonders in the New Testament are not limited strictly to apostles.⁷⁶ Mark 16:17 says, “These signs will accompany those who believe...” thereby denoting the criteria for moving in the charismata as *belief*, not apostleship.

Stephen, Philip, and Ananias are just a few of the laymen whom the Bible describes as performing miracles, healings, and signs and wonders. (Acts 6:8; 8:5-7,13; 9:11,12)⁷⁷ Gary Greig, editor of *The Kingdom and the Power*, notes that we have no record of “apostles” among the Corinthians, yet we are told they functioned in the gifts of

⁷⁴Jon Ruthven, *What's Wrong*, 17.

⁷⁵Bill Johnson and Randy Clark, *The Essential Guide to Healing* (Minneapolis, MN: Chosen Books, 2011), 58.

⁷⁶For a linguistic study of “the phrase signs and wonders” as denoting miraculous healing of the sick, deliverance from demons, and words of knowledge and healing, reference S.V. McCasland, “Signs and Wonders” *Journal of Biblical Leadership*, 76 (1957): 151.

⁷⁷Gary S. Greig, *The Kingdom and the Power*, edited by Gary S. Greig and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 152-3.

healing, miracles, tongues and prophecy (1 Cor 12).⁷⁸ Likewise, miracles are attributed to the Galatians (Gal 3:5) and prophetic revelation is attributed to the Ephesians and the Thessalonians (Eph 4:11, and 1 Thes 5:20) though we have no record of apostles among these people groups.⁷⁹

The Purpose of Signs and Wonders: Expression vs. Authentication

If the charismata are not just bestowed upon apostles, then the function of miraculous spiritual gifts is no longer limited to the evidential purposes of validating apostleship. Greig concludes that the charismata are not meant to authenticate the gospel but rather to *express* the gospel and reveal the mercy of God. Miracles do not detract from Christ, rather both preaching and the working of signs and wonders glorify Christ and further the gospel. As the Apostle Paul explains:

In Christ Jesus, then, I have reason to boast of my work for God. For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem as far around as Illyricum, I have fully proclaimed the good news of Christ. Thus I make it my ambition to proclaim the good news not where Christ has already been named, so that I do not build on someone else's foundation. (Rom 15:17-20)

Paul wins the Gentiles by word and deed, and by the power of signs and wonders worked through the power of the Holy Spirit. It is important to note that the word translated as “proclaimed” in verse 19 is *πεπληρωκεναι* which actually means “filled” or “fulfilled” and in verse 20 the Greek word *εὐαγγελιζεσθαι* is more accurately translated

⁷⁸Ibid., 143.

⁷⁹Ibid., 143.

“evangelized.”⁸⁰ Our modern day translations often emphasize speech, although the Greek does not have a specific emphasis on verbal communication. For Paul, the gospel of Christ was “fully proclaimed” when the word was accompanied by deeds. Paul’s preaching was accompanied by signs and wonders which testified to the power of God through the Holy Spirit.

In Luke 10:9 Jesus says to his disciples, “Cure the sick who are there, and say to them, ‘The kingdom of God is near you.’” Jesus taught his disciples to demonstrate the nature of the kingdom of God while declaring that the kingdom of God had come near. Miraculous healing is evidence of the kingdom and the miraculous rule of God in the midst of the people. Four times in the synoptic gospels the disciples are commissioned not only to preach the gospel, but also to demonstrate it with healing. (Mk 6:7-13; Mt 9:35-10:23; Lk 9:1-6; 10:1-20.) If the full witness of the gospel is still considered the main work of the church then, according to Jesus, healing, prophecy and other charismatic functions that reveal the kingdom of God should accompany the proclamation of the gospel in order for our revelation of the kingdom to be complete.

Insofar as all Christians of every age have the responsibility of fully proclaiming the gospel, each generation of believers can expect God to equip them with not only the verbal message of the gospel, but also the supernatural power that witnesses to the kingdom among us. Greig’s exciting conclusion is that apostles were not among the elite to whom the miraculous gifts were bestowed, but rather the models for all Christians of what can be experienced through the power of the Holy Spirit.⁸¹

⁸⁰I owe this observation to Gary Greig and Jon Ruthven.

⁸¹Greig, *The Kingdom and the Power*, 144.

The Role of Christ and Holy Spirit in the Church: Beyond *Ordo Salutis*

Perhaps the reason Christians do not typically demonstrate the power of God in this day and age is because the church has limited the the theological understanding of believers regarding the role of the Holy Spirit in their lives. There is no expectation that charismatic empowerment is available to ordinary believers within the average Protestant church today. In his work, *On the Cessation of the Charismata*, Ruthven notes that throughout Reformed history Warfield and other cessationists drastically limited the function of the Holy Spirit in the church to the activities of the “*ordo salutis*”—the Calvinistic steps of salvation that emphasize sanctification and regeneration.⁸² The lingering effect of limiting the role of the Holy Spirit can be seen in the treatment of the Spirit in modern theological works today. For example, in his work *The Holy Spirit*, author Alasdair Heron, a former Professor of Reformed Theology at the University of Erlangen in Germany, presents a history of the doctrine of the Holy Spirit, but reserves discussion of any theology of gifts of the Holy Spirit to the chapters dedicated to Pentecostalism.⁸³ Such an omission supports Ruthven’s assertion that Reformed theology has completely failed to consider the charismatic function of the Holy Spirit and the continuing references of scripture to the charismata which the Holy Spirit bestows.⁸⁴

The result of the Protestant church’s unflinching embrace of cessationism is a theology which Ruthven dubs “preparationist.”⁸⁵ According to scripture, John the Baptist called for repentance and baptism in order for people to *prepare* for the coming of Christ

⁸²Jon Ruthven, *On the Cessation*, 98.

⁸³Alasdair I.C. Heron, *The Holy Spirit* (Philadelphia, PA: Westminster Press, 1983).

⁸⁴Ruthven, *On the Cessation*, 99.

⁸⁵Ruthven, *What’s Wrong*, 29.

who would baptize with the Holy Spirit and with fire. The Protestant church has traditionally emphasized “preparing” people by teaching them to confess their sins, to repent, and to accept Jesus as Lord. However it has largely neglected the ultimate goal of the preparation: the filling or immersion in the Holy Spirit.⁸⁶ Thus while the Reformed church has rightly emphasized receiving Jesus as Savior and the subsequent gift of eternal salvation as the first step in a dynamic Christian life, it has often failed to recognize that Christ the Savior and Redeemer is also Christ the Spirit Baptizer. As the one who baptizes with the Holy Spirit, it is Christ who pours out the Spirit upon His people and equips the church with the charismata, or spiritual gifts, needed to carry out God's original mission for all of humanity as set forth in Genesis. Ruthven explains that the resurrection “restored and vindicated the mission of Jesus, not merely by restoring him to life, but by placing him at the right hand of the Father in heaven where Jesus now bestows the Holy Spirit.”⁸⁷

Acts 2 and Isaiah 59:19-21: A New Covenant of Prophecy

Through a series of verse by verse parallels between Acts 2 and Isaiah 59:19-21 Ruthven lays out the convincing argument that when Peter declares, “This covenant is for you and this promise is for you and for your children and for all who are far away, everyone whom the Lord our God calls to him,” he is actually paraphrasing the Isaiah prophecy. The Isaiah prophecy declares:

So those in the west shall fear the name of the Lord, and those in the east, his glory; for he will come like a pent-up stream that the wind of the Lord drives on. And he will come to Zion as Redeemer

⁸⁶*Ibid.*, 30.

⁸⁷Ruthven, *On the Cessation*, 194.

to those in Jacob who turn from their transgressions, says the Lord. And as for me, this is my covenant with them, says the Lord: my spirit that is upon you, and my words that I have put into your mouth, shall not depart out of your mouth, or out of the mouth of you children, or out of the mouths of your children's children, says the Lord, from now on and forever. (Is 59:19-21)

Ruthven concludes that the significance of this parallel is that the Isaiah passage serves as the “programmatic statement” of the book of Acts.⁸⁸ He notes that while in Pentecostal churches the coming of the Spirit is often identified with speaking in tongues, the Acts 2 correlation with Isaiah 59 and its quadruple emphasis of the “Word in the mouth” denotes a broad range of Spirit inspired speech which includes prophecy.⁸⁹ In fact, Peter seems to emphasize prophetic speech when he quotes the Joel passage on the day of Pentecost, “In the last days I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit, and they shall prophesy.” (Acts 2:17-18) Interestingly, Peter adds the phrase “and they shall prophesy,” to the end of the Joel quote, thereby adding extra emphasis to the prophetic gifting being given.

For Ruthven, the “Word of God” in the mouth is the expression of divine power “that effectuates as well as articulates God’s means, not simply to apprehend ideas, but to become empowered with the covenant Spirit who places the ‘Word in your mouth.’”⁹⁰

Ruthven concludes,

Traditional theology simply does not comprehend the full nature of this new covenant: it is not a matter of becoming regenerated by

⁸⁸Ibid., 222.

⁸⁹Ibid., 229.

⁹⁰Ibid., 229.

the Spirit as a way of dealing with the cost of sin and attaining heaven. Rather, the reverse: the new covenant sees repentance and baptism only as preparation for the gift and mission of prophethood on all generations, indeed, “all flesh.” The wonders signs and works of Jesus and of his apostles are normative for every recipient of the promised covenant and are part of the “commission” of the new Israel (Luke 9 and 10, Acts 1:8).⁹¹

Thus the Holy Spirit empowers with prophetic speech and spiritual gifts, not just apostles, but all those entering the new covenant to fulfill the commission given by Jesus—as in Matthew 10:8 where he instructs his disciples: “Cure the sick, raise the dead, cleanse the lepers, drive out demons. You received without payment, give without payment.”

The Charismata: Available for all Believers

The understanding that prophecy and all the spiritual gifts are made accessible to all believers is confirmed through many other passages of scripture such as 1 Corinthians 12:

Now there are varieties of gifts, but the same Spirit, and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given a manifestation of the Spirit for the common good. To one is given through the Spirit for the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All of these are activated by one and the same Spirit who allots to each one individually just as the Spirit chooses. (1 Cor 12:4-11)

The passage makes it clear that each person has a manifestation of the Spirit for the common good. Spiritual gifts are given to every believer “just as the Spirit chooses.”

⁹¹Ibid., 254.

Although it is the Spirit that determines which gifts are bestowed, the scriptures encourage believers to pursue spiritual gifts. Paul writes in 1 Corinthians 14:1, “Pursue love and strive for the spiritual gifts, and especially that you may prophesy.” This suggests that believers have the ability to pursue and grow in gifts of the Spirit in which they do not currently operate.

Although cessationists would have the church believe that spiritual gifts passed away in the first century with the death of the apostles, scripture does not support that conclusion. Romans 11:29 says that “God’s gifts [*charismata*] and his call are irrevocable.” If the gifts are irrevocable, then they have not been taken away. First Corinthians 13:9 makes it clear that we “~~know~~ in part and we prophecy in part, but when the perfect comes the imperfect will pass away.” Unless a case can be made that Christ has already returned, then clearly the perfect has not yet come, and therefore the imperfect (prophecy and other *charismata*) remain. In order for the full revelation of the kingdom to come in this age, the church must resist the religious impulse to limit the ability to hear God and to speak prophetically to the early apostles and to treat the spiritual gifts as though they are a thing of the past. Once again the people of God must embrace the intimacy of a relationship with a God who continues to speak today, who can be heard by his followers and gifts ordinary believers with the *charismata* that enables them to demonstrate the kingdom.

A Change in Theology: From Fencing to Fruit

Embrace of the *charismata* is necessary for the church to grow into fullness, but in order for churches to move in the Spirit, a theological shift must take place. William

DeArtega frames this move as a shift from a theology of “fencing” to a theology of “fruit.” In his book, *Quenching the Spirit*, DeArtega quips, “It is a fact that all revivals are messy by nature.”⁹² Sin, flawed human institutions, and demonic presences, contribute to environments that are less than perfectly holy, and manifestations of the Holy Spirit that are imperfect and contaminated.⁹³ Because the Holy Spirit works through flawed humanity, the church has often shied away from the use of the gifts of the Spirit and spiritual experiences because of a perceived lack of purity or authenticity. Yet despite these flaws and abuses, DeArtega stresses that the spiritual gifts are worth having. Citing the New Testament, DeArtega notes that the Corinthians were both among the most Spirit-filled and the most unruly and contentious congregations *at the same time*.⁹⁴

In 1 Corinthians chapters 13-14, Paul instructs the Corinthian church in detail on the use of tongues and how to avoid abusing that gift. Though the church may be tempted to get rid of the gifts because of the abuses, confusion, and general chaos that they are capable of causing, Paul is clear to instruct believers in 1 Corinthians 14:39, “So my friends, be eager to prophesy, and do not forbid speaking in tongues, but all things should be done decently and in order.”

In Jesus day, the Pharisees developed the Talmud, which was a system of rules that went far beyond the Mosaic code and provided explicit rules for conduct that was not covered by scripture. This practice of “fencing” was an extreme form of legalism meant

⁹²William DeArtega, *Quenching the Spirit* (Florida: Charisma House, 1996), 58.

⁹³Ibid., 58.

⁹⁴Ibid., 58.

to protect or “fence” people in from the possibility of sin.⁹⁵ However, Jesus did not support these systems, but instead counseled his disciples to discern works by their fruit. (Mt 7:15,16). Paul further defined the fruit of the Spirit in Galatians 2:22. When it comes to spiritual charismata in action, Paul counseled the church, “Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good, abstain from every form of evil” (1 Thes 5:19-22).

The history of the rejection of the charismata can be traced back to the early centuries of the church at which time many of the great doctrines of the church were formed. Although these doctrines served to identify heresies, an unintended consequence was a shift away from faith-expectancy towards faith doctrine.⁹⁶ DeArtega explains, “The definition of a Christian increasingly became more a matter of who intellectually conformed to the creeds and councils and less a matter of who trusted in God and Jesus and could heal the sick, cast out demons, or do the other mighty works of discipleship.”⁹⁷ Unintentionally the church was following the route of the Pharisees in elevating doctrine over faith.

The Pharisaical Spirit is still alive in many Protestant and Reformed practices that exaggerate the traditions and creeds of the church and ignore the biblical admonishment to not forbid spiritual gifts. Modern day Pharisees oppose any new work of the Holy Spirit, and quickly dismiss spiritual gifts and experiences as “emotionalism,” thereby limiting religion to an intellectual and theological exercise, instead of an interactive relationship whereby one hears from and responds to the living God.

⁹⁵Ibid., 20.

⁹⁶Ibid., 65.

⁹⁷Ibid., 65.

The Kingdom: Now or Later?

Jesus taught his disciples to pray, “Thy kingdom come on earth as it is in heaven.” Yet typical Protestants talk more of *going to* heaven than actually of the kingdom of God being *at hand* and *among us*. In his article, *Spirit and Kingdom*, James Dunn notes the interconnectedness of the terms “Spirit” and “kingdom” within the New Testament. He begins by citing Matthew 12:28 where Jesus declares, “But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you,” noting that the ministry of exorcism by the power of the Spirit was proof that the kingdom has come upon them. Dunn then refers to John’s gospel where it is a rebirth through the Spirit that provides an entryway into the kingdom. “No one can see the kingdom of God without being born from above... Very truly I tell you no one can enter the kingdom without being born of water and the spirit.”(John 3:3-5)

Dunn continues to note the intertwining of the Spirit and the kingdom in the beginning of Acts where Jesus, “speaking to them about the kingdom,” tells them to wait for the promise of the Father, that they will be “baptized with the Holy Spirit not many days from now.”(Acts 1:3,5) He further notes that the connection between *pneuma* and *basileia* are found in Luke 12:31 where Jesus tells his disciples that the highest thing they are to seek is the kingdom, and that it is the Father’s good pleasure to give it to them. Earlier, in Luke 11:13, Jesus talks about the Father giving the Holy Spirit to those who ask for it. Thus Dunn concludes that the gift of the Holy Spirit and the charismata is intertwined with the coming of the kingdom of God. A rejection of one is a rejection of the other.

Dunn goes on to explain the significance of the interconnection of the Spirit and the kingdom in the life of Jesus: “For at once we see that the Kingdom is present in Jesus only because he has the Spirit. It is not so much a case of ‘Where Jesus is, there is the Kingdom’, as ‘Where the Spirit is, there is the Kingdom.’”⁹⁸ Therefore, in Matthew 12:28 the demonstration of the kingdom is not the presence of Jesus, nor even the power of exorcism, but rather it is the fact that by the Spirit the exorcism is accomplished. Dunn observes that, “It is because the Spirit is at work that they can be sure the Kingdom has come. The manifestation of the Spirit is the manifestation of the Kingdom.”⁹⁹ He concludes that the kingdom is present to the extent that the Spirit indwells Jesus and is submitted to by Jesus. It is not Jesus alone who brings forth the kingdom, but Jesus as Spirit bearer, who ushers it in.

The significance for the church today is Dunn’s ultimate conclusion that the Holy Spirit not only prepares Christians for the future kingdom, but the Spirit enables Christians to experience and bear witness to the future kingdom in the present.¹⁰⁰ He notes that according to Ephesians 1:14, the Spirit is the “pledge of our inheritance.” But Dunn points out that in Greek, the term “*arrabon tas kleronomias*” not only means a guarantee or first installment, but also means “part of and the same as the whole.”¹⁰¹ Therefore he concludes that, “The Spirit not only guarantees the full inheritance, *He is himself* the beginning and first part of that inheritance.”¹⁰²

⁹⁸James D. G. Dunn, “Spirit and Kingdom,” *Expository Times*, 80-2 (November 1970), 36.

⁹⁹ *Ibid.*, 3.

¹⁰⁰*Ibid.*, 1.

¹⁰¹*Ibid.*, 1.

¹⁰²*Ibid.*, 1.

For Dunn, the personal experience of the Spirit is one and the same as the experience of the kingdom of God being near. This understanding of the link between the Spirit and the kingdom helps him to understand Jesus statement in Mark 9:1 that, “There are some standing here who will not taste death before they see the kingdom of God come with power.” Just as the Spirit’s descent upon Jesus at his baptism determined the kingdom’s presence in his ministry, so the Spirit coming upon the earliest disciples determined the presence of the kingdom in the early church, and today, a modern experience of filling or baptism in the Spirit determines the presence of the kingdom in the modern day church. In order for Christians to embrace the fullness of the kingdom of Christ, indeed to be witnesses and bearers of the kingdom, the Holy Spirit must be welcomed and the gifts of the Spirit received and utilized in their fullness.

Toward a New Understanding of Discipleship

The mainline Protestant church, and specifically the denomination of the Presbyterian Church (USA) is facing major decline at this time in history. The author’s experience is that people profess a belief in Jesus Christ, but they have lost any expectation that “normal” Christians can and should hear from the Lord. They have no understanding of spiritual gifts, nor an expectation that “ordinary” Christians can receive the same charismata given to the disciples and the early church. Yet the commissioning accounts of the gospel reveal Jesus clear expectation for his disciples to demonstrate the kingdom had drawn near by healing the sick, cleansing the lepers, casting out demons, and yes, even raising the dead:

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. (Mt 10:1)

These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment." (Mt 10:5-8)

So they went out and proclaimed that all should repent. They cast out demons and anointed many with oil who were sick and cured them. (Mk 6:13)

Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of heaven and to heal. (Lk 9:1-2)

The gospels reveal that the power of the Holy Spirit turned fishermen into missionaries able to convert thousands of people, turning nations to Christ. In Acts we see Jesus' disciples healing diseases, casting out demons, and raising the dead. The question remains: What if the church could expect the same power of the Holy Spirit to be present in the lives of believers today? What if we really truly believed that the Spirit who raised Jesus from the dead was alive and active in our own lives? A renewed theological understanding of Jesus as Spirit Baptizer and the Holy Spirit as giver of charismata is essential if the gospel is to once again be preached in its fullness, with word and deed. This author believes that a reframing of the Pentecostal narrative as not merely a story of our Christian heritage, but an ongoing event in the lives of believers today. This is the key to reviving the church and enabling her to rise up with power. Only then can the church successfully demonstrate the love of Christ to new generations by bringing about his kingdom on earth as it is in heaven through the full proclamation and revelation of the

gospel as expressed through bold preaching, prophetic speech, healings, exorcism and signs and wonders.

CHAPTER THREE

THE STATE OF THE ART IN THIS MINISTRY PROJECT

The purpose of this chapter is to afford an overview of the current model of discipleship provided in the Presbyterian Church (USA) and other mainline denominations. It will then review literature and teachings that offer a new model of discipleship based on a supernatural equipping by the Holy Spirit. It will seek to present an overview of pertinent literature concerning the subjects of baptism in the Holy Spirit, speaking in tongues, prophecy and other supernatural gifts of the Spirit.

Two Models of Discipleship

The minister of the gospel should major in the power that enables ordinary people to bear the cross and accept the burdens of suffering for the sake of doing God's will in a world that hungers for forgiveness, reconciliation, justice, peace, the feeding of the hungry, and the relief of the oppressed.¹

This is the vision of ministry articulated by a well-known Protestant seminary. It raises several questions. Is the goal of ministry to enable people to bear the cross? When faced with the trials of life, is the pastor's role confined to teaching his or her flock to accept and endure the burdens of life? Too often Protestant discipleship has centered around bringing people into a relationship with Christ, then teaching them to lean on Christ to endure the inevitable trials of life. The church often teaches that God *can* do

¹Lewis B. Smedes (ed.), *Ministry and the Miraculous: A Case Study at Fuller Theological Seminary* (Pasadena, CA: Fuller Theological Seminary, 1987), 13.

miracles, but the expectation is that he probably *won't* do one. A recent article from *Presbyterians Today* encourages believers to “look for the miraculous in the created order, in the everyday ways that God provides for our well-being, and in God’s living Word, which continues to speak to us and remind us of God’s loving presence.”² Most Protestant believers are not taught to expect a miracle, let alone expect God to work one through them.

Yet a day is emerging when a new generation of pastors and leaders are questioning the former models of a discipleship based on an inherent cessationist worldview. Don Williams, senior pastor at the Coast Vineyard Christian Fellowship, envisions another approach to ministry. Williams imagines disciples who not only believe in Jesus, but also continue the work of their Master. He explains, “By his Spirit he (Jesus) pours his life into his church and continues his ministry through those who obey his command to preach the Kingdom, cast out demons, and heal the sick.”³

If a new definition of discipleship involves preaching the kingdom by healing the sick and casting out demons, then it follows that churches should provide training and equipping for those ministries. Yet in most Protestant churches, that type of discipleship program doesn’t exist. At the time of this writing a quick perusal of the latest offerings by the Presbyterian Publishing Company showed a wealth of Bible studies on everything from baptism to recycling. Yet among them there was not a single study on how to be filled with the Holy Spirit, how to pray for miraculous healing, how to prophesy, cast out

²Rebecca Button Prichard, “What Do Presbyterians Believe About Miracles?” *Presbyterians Today*. Accessed June 30, 2013. <http://www.presbyterianmission.org/ministries/today/miracles/>

³Don Williams, “Following Christ’s Example: A Biblical View of Discipleship” in , ed. Gary S. Greig and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 191.

demons or raise the dead. In order to find those resources, most mainline Christians will have to look beyond their denominational offerings.

Baptism in the Holy Spirit: The Gateway to Empowered Ministry

For those who believe that the supernatural gifts of the Lord are still available to believers, baptism in the Holy Spirit is often considered the gateway to the realm of the supernatural. It is this experience of being filled with the Holy Spirit that equips the believer to receive the power of God and to flow in the gifts needed to preach the gospel in both word and deed.

Baptism in the Spirit is not familiar language to most Protestant Christians, and literature that explains this experience from a specifically Presbyterian or Reformed perspective is scarce. Zeb Bradford Long, a Presbyterian pastor and founder of Presbyterian Reformed Ministries International (PRMI), fills this narrow niche. In his book, *Receiving the Power*, Long provides an introduction to baptism in the Holy Spirit from a Protestant perspective, along with numerous anecdotal narratives of the Holy Spirit's work in his life. PRMI's website also offers information about both online courses and a series of retreats that are part of a their Dunamis Institute which offers training on the Holy Spirit, intercession, spiritual warfare, and cooperating with the Holy Spirit in evangelism.

Randy Clark's book, *Baptism in the Holy Spirit*, also provides a detailed treatment of baptism in the Holy Spirit from both Protestant and Pentecostal perspectives. Clark explains that while the traditional evangelical viewpoint is that the Holy Spirit is given at the time of conversion, the Pentecostal viewpoint emphasizes baptism of the Holy Spirit

as subsequent to conversion and will be accompanied by the initial physical evidence of speaking in tongues. Clark, whose ministry as a worldwide national speaker crosses denominational lines, suggests that God's actions often do not fit into our denominational doctrines. He writes, "God is a God of diversity who does not have to fit his work into either the Pentecostal or Evangelical position. He sometimes baptizes in the Holy Spirit at conversion, and other times baptizes in the Holy Spirit subsequent to conversion.

Sometimes tongues accompany this baptism, but not always."⁴ Clark embraces both the miraculous spiritual gifts that the baptism bestows, as well as the often-visible signs that accompany the Spirit such as shaking, crying, laughing or falling to the floor. However, his emphasis is not on the gifts, but on the deeper relationship with Jesus Christ that the baptism in the Spirit offers. Although he believes in the importance of baptism in the spirit, he cautions believers not to hide behind the experience. "It is not enough to have had a baptism in the Spirit; we must continue to be filled with the Spirit."⁵ Thus the initial experience of baptism in the Spirit serves as a gateway to a deeper relationship with the Lord where disciples continually hear his voice, do his works, and receive his power.

Gifts: One or Many?

Before considering the material on training believers in the spiritual gifts, it is important to first answer the question about the quantity and quality of spiritual gifts in each Christian's life. Should Christians expect to be given one single gift from the Spirit, or can they expect to function in a variety of gifts? What is the difference between

⁴Randy Clark, *Baptism in the Holy Spirit*. (Lancaster, PA: Global Awakening, n.d.), 17.

⁵*Ibid.*, 45.

moving in a gift, and being called to an office? These questions are foundational to the study and pursuit of spiritual gifts.

Throughout the years there has been much confusion and debate over Paul's writings on spiritual gifts found in 1 Corinthians 12. Paul uses the phrase, "to one there is given...and to another...." Often believers are taught that they are to function in one gift, as the other gifts are given to another person. However, the context of the passage reveals that Paul was teaching on how gifts were to function within a church meeting. Paul is explaining that one person is not meant to dominate the meeting and operate in all the gifts all at once. Gifts will be shared, and one believer will operate in one gift, and another in a different gift. This is not to mean that believers cannot operate in all the gifts, but rather that no one is to dominate a time of ministry to the exclusion of other believers. The understanding that all believers have the ability to cultivate a wide variety of spiritual gifts is in keeping with Paul's encouragement in verse thirty to "strive for the greater gifts." It is also foundational to a healthy discipleship model which encourages believers to pursue activation and growth in variety of spiritual gifts.

Biblical scholars disagree on the number of Spiritual gifts mentioned in the Bible. The key passages on this subject are Romans 12, 1 Corinthians 12, and Ephesians 4 which together list approximately twenty spiritual gifts. For the purpose of this project, the researcher will focus on literature that provides training in the gifts of speaking in tongues, healing the sick, and those gifts associated with hearing from God, such as words of knowledge, and words of wisdom and prophecy.

Speaking in Tongues

While classic Pentecostalism insists that tongues are the first evidence of baptism in the Spirit, modern day evangelicals often take a less firm stance on the need for tongues to serve as a “proof” of Spirit baptism. Either way, both sides tend to agree that speaking in tongues is a gift that all believers can possess. Many books have been written on speaking in tongues from a variety of approaches. In John Sherrill’s classic work, *They Speak with Other Tongues*, Sherrill describes his own personal journey into finding answers about the baptism of the Holy Spirit and how his prayer language developed. In the revised editions he also describes his wife’s subsequent experience of baptism in the Holy Spirit and speaking in tongues. While John had the experience of being prayed over and having hands laid upon him, his wife received the Holy Spirit and began to speak in tongues spontaneously while in the corridor of her workplace. Sherrill’s anecdotal style allows the reader to learn about baptism along with him, and provides a solid biblical foundation for the gift of tongues. It is a book well suited to Christians who have questions about Spirit baptism and speaking in tongues and have not yet had either of those experiences.

In *The Hidden Power of Speaking in Tongues*, Mahesh Chavda provides an insightful overview of the benefits of speaking in tongues. He explores the dimensions of a prayer language, including how tongues provides rest for believers, builds up a spiritual edifice within the believer, and calls forth spiritual truths. His work is a helpful tool for those who have received a prayer language and want to develop it more fully. For those who have not yet received a prayer language, at the end of his book Chavda also provides

instruction for how believers can pray to receive the infilling of the Holy Spirit and the gift of tongues.

Some believers have received the Holy Spirit but have not been activated yet in their prayer life. In *Tongues are for You! How to Release Your Prayer Life*, Lee Howard offers a concise instruction booklet on how to begin to move in the gift of tongues. Although this author concedes Lee Howard's approach could be helpful to analytical persons who feel the need to have step-by-step instruction, she finds his instruction on speaking in tongues similar to a manual on "how to program your television" and feels it lacks insight into the mystical nature of activation by the Spirit.

Healing Prayer

When beginning a study of healing prayer, there are several classic texts that provide a solid foundation for a biblical and theological understanding of the role of Christ as healer, and the function of healing prayer in the church. Among them are such classic works as F.F. Bosworth's *Christ the Healer*, and Francis MacNutt's *Healing: Revised and Expanded*. Among a newer generation of authors, Randy Clark and Bill Johnson are two of the most prolific and profound writers on healing prayer today. Johnson's initial book, *When Heaven Invades Earth*, provides a theological understanding of the role of healing prayer, as well as a discussion of past misunderstanding and abuses by the church. His follow-up title, *The Supernatural Power of a Transformed Mind* focuses on how to recognize and overcome mindsets that thwart the supernatural movement of God. In his *Ministry Team Training Manual*, Clark provides a workbook for those seeking practical instruction for how to pray for healing in

their churches, homes, and communities. He covers the biblical basis for healing, but continues on to provide a five step prayer model and instruction on how believers can hear words of knowledge, especially for healing. Clark defines a word of knowledge as a “supernatural revelation of information by the Holy Spirit.” In other words, it is knowing a fact that could not be known outside of revelation from God. Clark focuses on how the Lord gives words of knowledge for the purpose of healing, and how believers can receive this knowledge through a variety of means such as feeling, seeing, reading, sensing, speaking, dreaming, and experiencing.⁶

Hearing from God and the Gift of Prophecy

In a series of notes provided to the cohort group for this doctoral project, Ruthven points out that the ability to hear God and receive and act on that information was the initial foundation for functioning in a variety of other spiritual gifts. He writes,

Revelation by the Spirit is an essential element of most of the gifts of the Spirit, as in "wisdom," "knowledge," "faith," "healing," "discerning of spirits," "prophecy," "tongues," and "interpretation of tongues" (I Cor. 12-14). Indeed, the whole concept of spiritual gifts is incomprehensible without the revelation of the Spirit (I Cor. 2:14).⁷

If normal believers are to move in supernatural gifts, they must first learn to hear and act upon the voice of God. *Four Keys to Hearing God* by Mark and Patti Virkler serves as a primer for those learning how to listen to God speak. They discuss how to recognize prayer as spontaneous thought, and how to discern whether thoughts are coming from the Lord or another source. Additionally, their book guides the reader through steps for

⁶Randy Clark. “Words of Knowledge for Healing” *Ministry Team Training Manual*, (Mechanicsburg, PA: Global Awakening, 2004), 73-78.

⁷Jon Ruthven. *D.Min Cohort Notes*. Provided on November 29, 2012.

hearing the voice of God, including becoming still, looking for vision and two-way journaling. This process of journaling emphasizes that prayer is a two-way communication and it teaches readers to listen for and record God's conversation with them. Brad Jersek's book, *Can You Hear Me? Tuning in to a God who Speaks*, also provides many insights into the process of hearing God's voice, as well as detailed explanations of what he terms "blocks"—those things that impede clear communication with the Lord. Jersek's book also provides many additional journaling questions and prompts for prayer.

As believers learn to listen to the voice of God, they can begin to function in the biblical gift of prophecy. In his manual, *Basic Training in the Prophetic*, author and pastor Kris Vallotton describes both the function and protocol of prophesy within the church. Vallotton begins by explaining that the primary role of prophecy is to edify, exhort and console, as described in 1 Corinthians 14:1-3. Unlike the voice of doom and gloom that many Christians think of when they hear the word "prophecy", Vallotton stresses that prophets need to "look for gold in the dirt of people's lives."⁸ He calls people to prophesy the solution, not the problem. Vallotton encourages all believers to develop the gift of prophecy, but cautions that not every believer will become a prophet. He explains that while prophecy is a gift that believers can develop in their lives, being a prophet is a calling that not everyone will receive. While he encourages all believers to hone their prophetic skills, he explains that calling, gifting and anointing are all a part of prophecy, and believers can expect to function with different amounts of clarity and anointing based on how God is working in their lives. Vallotton describes in detail

⁸Kris Vallotton, *Basic Training for the Prophetic Ministry*, (Shippensburg, PA: Destiny Image, 2005), 13.

prophetic etiquette for the church, and his manual also provides guidance on how to test prophetic words.

A more theological treatment of prophecy can be found in Graham Cooke's books, *Approaching the Heart of Prophecy* and *Prophecy and Responsibility*. Cooke's works provide an in-depth study of the exercise, process and purpose of the gift of prophecy as well as tools for evaluating prophecy and suggestions for how to handle wrong prophecy. Other relevant resources on prophecy include Jack Deer's *Beginner's Guide to Prophecy*, Jim Driscoll's *The Modern Day Seer*, and Jim Goll's *The Seer: The Prophetic Power of Visions, Dreams and Open Heavens*—all of which provide additional information on the ways God communicates with believers, as well as practical exercises to help the reader hear from God and function in the prophetic.

A Final Thought on Gifts

Although the return of an understanding of supernatural Christianity is entering the mainstream, it is important to recognize that with power there is always the possibility of abuse. The abuses of spiritual gifts, such as the promises of miracles in return for money or fame, or prophecy that is false and shame-inducing have turned many Christians away from the supernatural altogether. As important as it is for the church to reclaim the gifts of the Spirit, it is as equally important for her to pursue these gifts with the integrity, compassion and discipline of Jesus Christ himself. James Packer cautions those who desire to see the supernatural power of God at work in their lives to examine both their hearts and their motives:

“God's power is *God's* power, and he exercises it. He does not give us power as a gift. He does not give us power as our

possession. The power of God is not something handed over to us for us to use at our discretion. Our relationship to the power of God should be one of becoming, by His grace, channels through which He exercises His power. We must never seek to possess the power of God for ourselves to use it at our discretion. If ever you hear a Christian talking about using the power of God, I hope red lights flash in your mind. If, however, you hear Christians talking about finding the place where God's power can use them, nod your head."⁹

As the church moves beyond both the denial of God's power and the manipulation of God's power for her own ends, it will be poised to raise up a generation of believers who passionately pursue God in holiness, purity and faith, thereby allowing God's power and the Spirit's gifts to flow unhindered in their lives for the good of the Kingdom.

⁹James I. Packer, "The Empowered Christian Life" in *The Kingdom and the Power*, ed. Gary S. Greig and Kevin N. Springer, (Ventura, CA: Regal Books, 1993), 214.

CHAPTER FOUR

METHODOLOGY

The focus of this chapter will be to outline the methodology used in designing this research project. It will provide a problem and solution statements which will identify the need for this particular study and the proposed solution, followed by an explanation of the research framework. It will give an overview of the research tools being used, as well as the population sample used in the study. Finally it will identify the approach to collecting data, and the methods for data analysis and interpretation.

Problem and Solution Statements

Baptism of the Holy Spirit is not well understood within the Presbyterian Church (USA), nor within many mainline denominations. Traditional mainline Protestantism emphasizes the role of Jesus in salvation, but there is often no mention of his role as the one who will baptize with the Holy Spirit, even though this function is given to Christ in all four gospels. The Presbyterian Church links the presence of the Holy Spirit to salvation, but believers are not taught to expect or seek a filling of the Holy Spirit for the purpose of equipping them to move in the power of God and operate in spiritual gifts so that they might fulfill the commission of Christ. Protestant believers lack a thorough understanding of the gifts of 1 Corinthians 12, and there is no expectation that “ordinary” believers will possess gifts of healing, prophecy, or miracles. There is no training

program to teach them about spiritual gifts or to equip them to function in these gifts. Thus the church has failed to help believers to “eagerly desire” or be zealous for these spiritual gifts (1 Cor 12:33). The solution that this project will propose is an eight-week Bible study and discipleship program that teaches on the person and work of the Holy Spirit, and also equips believers to receive spiritual gifts through a time of impartation, laying-on of hands and prayer for an experiential filling of the Holy Spirit. The study will include an interactive component where participants are able to actively practice hearing from God and operating in spiritual gifts with an emphasis on the gifts of healing and prophecy.

Hypothesis

This researcher perceives that among Christians in the Presbyterian Church (USA), and specifically her own congregation in Paris, Tennessee, as well as among Christians in mainline denominations, there is little or no understanding of baptism in the Holy Spirit, and a very low level of operation in the more charismatic gifts of the Spirit which include healing, speaking in tongues, prophecy and words of knowledge. She proposes that after an eight-week discipleship program that includes teaching on the Holy Spirit and spiritual gifts, discussion of the role and purpose of spiritual gifts within the church, as well as a time of prayer and laying-on of hands with the purpose of seeking the baptism of the Holy Spirit, that believers will experience an infilling of the Holy Spirit and report an increased understanding and functioning in spiritual gifts and the ability to hear from God, resulting in a deeper relationship with the Lord.

Research Framework

The purpose of this study is to provide Christians in the PC (USA) as well as other mainline denominations with training and equipping in Spiritual gifts through a process of teaching about the person of the Holy Spirit and the charismata, and then offering prayer for an experiential encounter of baptism of the Holy Spirit. The research framework used will be a proactive action research project using a mixed methods approach emphasizing phenomenological research. In *Introduction to Action Research*, authors Greenwood and Levin describe the process of action research as one in which “the professional researcher and the stakeholders define the problems to be examined, cogenerate the relevant knowledge about them, learn and execute social research techniques, take actions, and interpret the results of those actions based on what they have learned.”¹ The author has already defined the problem as stated above. In *action research* three types of designs may be used. The first type, qualitative design, is framed in words and open ended questions; while the second type, quantitative design, is framed using numbers and closed ended questions; and the third approach, a mixed methods design, employs techniques from both qualitative and quantitative methods.² This study will use a qualitative approach with an emphasis on phenomenological research.

According to Creswell, phenomenological research is “a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as

¹Davydd J. Greenwood and Morten Levin, *Introduction to Action Research* (Thousand Oaks, CA: SAGE Publications, 1998), 4.

²John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2009), 3.

described by participants.”³ The author chose this approach to research in order to best study the participants’ own understanding of their relationship to the Holy Spirit and their self-understanding of how they function in the gifts of the Holy Spirit before, during, and after the proposed course of training.

Creswell notes that the worldview of philosophical ideas that the researcher holds need to be identified during the process of research, as those ideas influence the practice of research and the methodology employed by the researcher.⁴ The author holds a social constructivist worldview, which assumes that individuals hold subjective meanings of their experiences that are complex, varied, and multi-layered.⁵ The meanings are often constructed through the social, cultural, and historical influences that operate in an individual’s life, and therefore the researcher emphasizes open ended questioning which allows for sharing of views and a personal gathering of information which allows for a more specific understanding of the background of, and social influences upon, each participant.⁶ When using a phenomenological approach it is important for researchers to be transparent about their own beliefs and personal influences and how their personal experiences may influence their interpretation of their data. The author has detailed her spiritual journey in Chapter One in an attempt to provide this transparency.

³Ibid., 13.

⁴Ibid., 5-6.

⁵Ibid., 8.

⁶Ibid., 8-9.

Population Sample

The population identified for this study is members of the author's Presbyterian Church, USA congregation, as well as other Christians from mainline denominations in her local town. The participants were not selected based on any specific criteria other than their denominational affiliation. An open invitation was given by the author and the author's context associates to join a Bible study group that would be learning about the Holy Spirit and spiritual gifts. The participants were invited to join through personal invitation and/or a larger congregational invitation. It is important to note that participants were not chosen based on specific spiritual characteristics such as openness to the Holy Spirit, maturity in faith, or operation in spiritual gifts that might have made them more open or receptive to such a study. Thus the author sought to be as unbiased as possible in her population sample.

Research Tools, Data Collection, Analysis and Interpretation

Given the design of this project as action research using a qualitative design with a phenomenological approach, the author sought to use research tools that would highlight the participants' cultural, social and historical understanding of the Holy Spirit based on their prior religious experiences in mainline denominations, and then trace any changes in the participants' understanding after the course. Additionally, the author sought to study whether an experience of prayer and laying-on of hands for the baptism of the Holy Spirit would have an effect on participants' relationship with God, and whether they would describe an increase in the operation of spiritual gifts in their own lives after this course.

In order to provide strong validation of her findings, methodological triangulation was used to cross verify data from three forms of investigation. Tools for triangulation included a pre and post survey, journals from two context associates plus the author logging personal observations of meetings and prayer times, as well as a post interview with each participant.

The pre and post survey included a series of seventeen questions aimed at identifying the participants' experience of baptism in the Holy Spirit and operation in spiritual gifts both before and after the course. The questions targeted the participants' ability to hear from God, receive words of knowledge, pray for physical healing, share their faith, move in the prophetic, and speak in tongues. Participants were asked whether they felt they had a biblical understanding of baptism in the Holy Spirit. Participants were also asked to describe the frequency of their operation in a variety of spiritual gifts. For example, one question was, "Has God ever given you a message for someone else?" Another was, "Have you ever felt you had the ability to sense and understand what is taking place in the spiritual realm?" These questions had four multiple-choice answers that the participants could choose, ranging from: A. Never; B. Rarely; C. Occasionally; D. Regularly. Also included in the survey were questions that targeted the participants' belief about how God's Spirit might work through them in a supernatural way. These questions also had multiple-choice answers. For example, the participants were asked whether they believe God would supernaturally heal someone when they pray for them, or whether God would give them wisdom beyond their own abilities when counseling or conversing with someone else. The multiple-choice options were: A. Strongly disbelieve; B. Unsure; C. Slightly believe; D. Strongly believe. The purpose of these questions was

to test the participants' self understanding of how the Holy Spirit was at work in them, and what spiritual gifts they believed might be in operation in their own lives.

The second tool to collect data was journal entries written by the context associates and the author after each class and time of prayer. During each meeting, the author and the associates wrote down their observations of the group dynamics, the level of participation from the group members, their observations from the hands on praxis component of the lesson, as well as their own insights into the spiritual development of each of the members.

The final instrument for data collection was a series of post course interviews conducted after each of the participants had completed the course on baptism in the Holy Spirit. In keeping with phenomenological research methodology, the interview was conducted through a series of open-ended questions aimed at allowing participants to describe their own self-understanding of their spiritual development throughout the course. The first few questions were specifically designed to uncover the expectations, concerns or hesitations the participants may have had upon entering the course, as well as the participants' motivation for being a part of the study. The questions then explored the participants' understanding of the Holy Spirit, and spiritual gifts, and how they experienced the operation of spiritual gifts in their own lives. The questions asked participants to share whether or not they chose to receive prayer for baptism of the Holy Spirit at the end of the course, and if so, to describe their decision and/or their experience. Finally, the interview concluded with a chance for the participants to reflect on the course itself, to offer suggestions for improvement or modification, as well as to comment on the clarity and presentation of the topics covered in the course.

The findings from each of these three methods of data collection will be further discussed in Chapters Five and Six, and the pre/post survey questions and the interview questions are located in the appendix of this document. Through comparing and contrasting the participants' self-understanding of the operation of spiritual gifts in their lives and their experience of baptism in the Holy Spirit as expressed in the personal interview with the observations of the author and two context associates, as well as the pre and post surveys, the author will determine whether the participants experience a filling with the Holy Spirit and whether or not there is evidence of greater operation in the charismata in their lives.

CHAPTER FIVE

FIELD EXPERIENCE

Demographics of the Participant Group

The participant group for this study was comprised of nine adults from various mainline Christian denominations. All participants were practicing Christians currently involved in their local churches. The group had six women and three men. There were two sets of married couples, and the context associates were also a married couple. Four of the participants were members of the author's congregation, which is Presbyterian Church (USA). Two worshiped at a United Methodist Church, two worshiped in Southern Baptist congregations, and one member was a practicing Roman Catholic. The age of the participants ranged from fifty-four to sixty-nine. The entire group participated fully in class, including the practice exercises.

Overview of the Course

The course was conducted in a small group Bible study in the home of two of the context associates. Several members of the group had participated in a previous Bible study they had hosted, while others joined just for this particular study. The class was conducted over a seven-week period and it took the form of a small group Bible study that focused on teaching about the person and work of the Holy Spirit and the charismata,

or spiritual gifts, with which the Holy Spirit equips believers. Session often began with praise and worship, followed by a testimony from a Christian who had received baptism in the Holy Spirit. After that, the group participated in Bible study taught by the author. Following a study of scripture, the group engaged in a praxis component where participants had the chance to engage in spiritual exercises designed to increase their knowledge of, and function in, spiritual gifts. Prayer for impartation of spiritual gifts was offered to all participants at the end of the course, and participants were given the optional opportunity to receive individual prayer for baptism or filling of the Holy Spirit. An overview of the content of each lesson is described below.

During the first lesson the author shared her testimony on baptism in the Holy Spirit, and then began an hour-long Bible study on the person of the Holy Spirit, the symbols of the Holy Spirit, and the physical and emotional responses the presence of the Holy Spirit can often evoke. The author taught on how the Holy Spirit helps believers to hear the voice of God, and used material from Mark and Patti Virkler's book, *Four Keys to Hearing God*. Participants were taught how to do two-way journaling as a way of tuning in to the voice of God.

The second lesson began with a time of praise and worship, and then a testimony of baptism in the Spirit from a friend of the author's who was a member of a previous congregation she had served. The biblical teaching focused on Jesus as the one who would baptize in the Holy Spirit including his description of the Holy Spirit in John 14. The lesson then shifted to the book of Acts and the ways in which the Holy Spirit came upon believers in the New Testament. During the praxis component the group engaged in an exercise to help them to hear God's voice for another person. They pulled the name of

another group member from a hat and without looking at the name they listened for a word of God to that person and then gave the word.

Session three began with praise and worship, and then focused on the gifts of the Holy Spirit in Galatians and 1 Corinthians. The praxis exercise involved another exercise on hearing from God. Participants were invited to choose an object from a table filled with items, listen to God for how he might use that item to speak a word to the group, and then share that word.

The fourth week began with praise and worship, and one of the context associates gave his testimony of baptism in the Spirit. The focus of the biblical lesson was on spiritual gifts, with emphasis on healing and praying for the sick. Material was used from Randy Clark's *Ministry Team Training Manual*, with an emphasis on Chapter Five, "*A Biblical Basis for Healing the Sick*," and Chapter Six, "*A Five Step Prayer Model*." The praxis piece of the lesson involved having participants practice praying for another's healing using the five-step prayer model.

Week five began with praise and worship, followed by a testimony of baptism in the Spirit from the second context associate. The author then taught on spiritual gifts, with an emphasis on the gift of tongues. For the praxis exercise, group members could go to any one of three persons, each in separate private rooms in the house, and these persons would pray over them in tongues.

The sixth lesson began with a testimony of baptism of the Holy Spirit from a member of the group, followed by teaching on receiving words of knowledge. The biblical teaching was based on Chapter Seven of Randy Clark's *Ministry Team Training Manual*. Participants were taught about the many ways words of knowledge can be

received, and then were released into a time of prayer to practice hearing from God as they prayed.

Session seven focused on prophecy and the five-fold offices of the church. Kris Vallotton's *Basic Training for the Prophetic Ministry* was used as the primary text. The teaching was followed by small group prophetic exercises where group members had to listen for colors, words, or physical sensations meant to convey God's message to each other. At the end of session seven there was a time of laying-on of hands and impartation conducted by the author for all participants.

An optional eighth session was offered by individual appointment. This was a time for participants to receive prayer for baptism of the Holy Spirit. The author and one or both context associates were present for each of these meetings. These prayer sessions did not follow a rigid model as the author and the context associates placed an emphasis on listening for guidance from the Holy Spirit during each session. In general, the person coming for prayer was invited to sit, while the author and the associate(s) gathered around him or her and laid hands on them. There was often a time of worship and praise, followed by prayer over the person in tongues. As the Spirit led, one of the leaders would pray for the Lord Jesus to baptize the member with his Holy Spirit. After that, the leaders continued to listen for direction from the Lord. Sometimes the participant was encouraged to praise God aloud. If the participant did not pray in tongues, the author would silently ask the Lord if there was anything that needed to happen to release that gift. During one session the Lord gave her a phrase for the participant to speak in tongues. The phrase given did not sound to the author like the dialect of her own personal prayer language, but rather she felt it was a dialect meant for the participant. Another

time the author and the context associate guided the participant into a time of praising God in English. The author and the context associates agreed that the emphasis of these sessions would not be speaking in tongues, but an encounter with the Holy Spirit. The participants had been taught about speaking in tongues and given an opportunity to hear this type of prayer prior to their time of prayer for baptism of the Spirit. They were instructed that if they felt a language or sound or syllables coming, even if they sounded nonsensical, to say them audibly and allow them to flow. However, participants were also told that sometimes the gift of tongues does not come immediately, and might come days or even months later. The author and the context associates agreed that the environment they sought to provide would be one of openness to the Holy Spirit, without pressure for the participants to manifest any particular charism.

Data Analysis

An assessment of the results of the class has been executed by first looking at the experience of each participant individually, and then through a summary of observations of the group as a whole. The tools for collection of the data included the pre and post surveys, interviews with each participant, post interviews with each context associate and the author, as well as journal entries that were conducted after each lesson written by each context associate.

The Experience and Growth of Individual Participants

Amy

Amy¹, a fifty-four year old lifelong Baptist with a career in the banking industry, is an active member of her local church. When asked about her feelings prior to the course she shared, “I was kind of scared at first and didn’t know what to expect and I felt reserved about it (the course).” In her pre-survey Amy noted that she did not have a biblical understanding of baptism in the Spirit. Her pre-survey responses also indicated that she felt she had never gotten a message from God for others, that she had never conveyed messages from God to others, and that she had never received a word of knowledge. However, Amy did express in her pre-survey that she regularly experienced God communicating with her, and that she strongly believed God would give her wisdom beyond her own abilities when dealing with others. Amy’s pre-survey also indicated that she had experience in praying for physical healing for others through the laying-on of hands, and had occasionally seen God heal after that type of prayer. She indicated that she was very comfortable praying out loud with others.

One of the context associates, Adam, noted that Amy seemed very eager to learn throughout the course. She actively participated in all of the praxis components, and she was often one of the first members to engage in praying for others. Amy reported that she experienced significant growth in her ability to hear from the Lord and speak his message to others after learning about how the Holy Spirit speaks to believers and uses them to

¹All names have been changed to ensure the privacy of each participant. The interviews referred to in this paper were conducted between April 2013 and May 2013 approximately two months after participants had completed the course. A full transcription of each interview is available upon request.

convey important messages. In her post interview she shared a story of hearing clearly from the Lord, and conveying his message to her boss in her work place.

I'm a loan officer and I had gotten back from a meeting telling us we needed to watch our extensions on a loan and make sure there's a good reason. They (customers) are only allowed two extensions in the life of a loan. We were kind of getting beat up on that. In the next few days a lady came in (to the bank) and she was asking for an extension on a loan and she'd already extended it twice. And she had only had it for six months, and she had done two skip-a-payments, which made a total of four extensions. I was there shaking my head, and all of a sudden I heard a voice saying, "Listen to her! Who do you think you are? Listen to her!" It made me realize that I hadn't really listened to her side. So I asked her to explain it to me. It turned out that she worked in a factory and she had had a heart attack right after she had gotten the loan and she was off for a while, so she had gotten the first extension. Then when she went back to work the factory was getting ready to close for the summer, and they were closed for two weeks, so she had to get a second extension. Then Christmas came up, and they closed for another two weeks, so she got a skip-a-payment. And now it was time to be closed again, and she said that she had gotten behind on her other bills, and this was her car loan, and if we took her car she couldn't drive to work... I went to my boss and told him, "The Lord told me to listen to this lady." And he listened to me—he's a Christian man. I told him and he said he would approve it.

Amy's experience not only gave her increased confidence that God would speak to her, but also gave her confidence that others would take seriously the messages from God that she heard.

Amy chose to participate in prayer for baptism of the Holy Spirit, and when asked to describe her experience Amy said, "It's hard to put into words—I felt a rush of something and I actually felt like I was rocking back and forth and going in circles. It was actually an uplifting experience. It felt like I could feel it (the Spirit) come in through my mouth, and I went out, and the Holy Spirit went in. It was a very, very good experience." The second context associate, Martha, noted in her journal that Amy was the first

member of the group to come for prayer for baptism in the Spirit. Martha wrote that Amy, “came expecting all that God would have for her.” She noted that several times while Amy was receiving prayer she said that she felt like she was rocking, swaying, and moving, although to the visible eyes of those around her she was still. Amy did not speak in tongues during or after the experience, but during prayer for baptism in the Holy Spirit she had a time where she seemed to overflow with praise, repeating praises and blessings of the Lord.

When asked in her post interview if her relationship with the Lord has changed, after the course Amy said, “When I pray now I feel the Holy Spirit. I was praying one day when I saw an ambulance drive by, and I began to pray (for the people in the ambulance) and the Holy Spirit came upon me and I almost fell over. I had to sit down! I feel the Holy Spirit now when I pray.” Amy also expressed that she is bolder in sharing her faith, and that she now gives and receives prophetic words and that God is using her to be an encourager. In her pre-survey Amy said that she had never given someone a message from the Lord, and in her post survey she indicated that she now regularly gets messages from God for others. Amy also reported in her pre-survey that before the course she had never experienced knowing something that she had no “natural” way of knowing, and that she had never experienced supernatural insights about others. After the course she said she now occasionally has supernatural wisdom and knowledge.

The context associate who sees Amy several times a week also noted Amy’s spiritual growth in her journal entry. She recorded, “Since then I have spent a lot of time with her in conversation and have witnessed tremendous spiritual growth in her.”

Beth

Beth is a sixty-nine year old lifelong Presbyterian. For the past twenty years she did not attend church at all, but about a year ago she had a powerful experience of the Lord. She was by herself, and she felt the presence of God come over her, filling her with peace and love. After that experience she decided to go back to church, and she recently joined the Presbyterian Church where the author serves. Beth explained in her interview her lack of understanding of the Holy Spirit before the course: "I just knew there was something called the Holy Spirit from when we do the Apostle's Creed, but I didn't really know what it was. But I went (to the course) because I thought I could learn something...I wasn't too sure that I had the Holy Spirit."

Both context associates noted in their journals that Beth was at times very hesitant to engage in the class. Although she participated in discussions, one night when she was offered the opportunity to be prayed over, she adamantly refused. The author noted that afterwards Beth explained privately how she was afraid she might cry in front of others and was embarrassed of that possibility. The author also remembered that after attending the course for only two sessions, Beth came to her suggesting she should drop out of the course because she felt she was having difficulty understanding the material. This pattern of behavior was typical of Beth who had previously dropped out of a different Bible study at the church also expressing she found it difficult to understand the discussions. In the author's post course evaluation, she recorded her assessment of Beth: "It was a real struggle for her to even make it to class. She would say, 'I can't do this. I'm not going to be able to understand. I'm embarrassed. I'll ask the wrong questions. I'll ask too many questions.' There was a great sense of insecurity." In her post interview Beth again

expressed this insecurity and described herself as a slow learner. She shared that she was having difficulty understanding many of the spiritual books she had tried to read since returning to church.

The context associates both observed that although Beth did continue with the course after much encouragement, she missed two classes due to illness. One associate noted that after encouragement, Beth reached out to her for prayer during the course. Consequently the associate gained insight into Beth's home environment, finding it included a very strained marriage that contributed to Beth's very low self-esteem.

Beth's pre-survey indicated that she had absolutely no exposure or experiences of any of the charismata or knowledge of baptism in the Holy Spirit before the course. She had never prayed for another's healing, and had never experienced God communicating with her in any form. She did have a slight belief that God would supernaturally heal others if she prayed for them, but she had never seen that happen. She had never even heard of speaking in tongues before the course.

Beth did not come for prayer for baptism in the Spirit, but she expressed the possibility of receiving prayer for it in the future. In her post interview Beth was the only member of the group who continued to express that she still did not feel she had a biblical understanding of baptism in the Spirit.

Overall, in twelve of the fifteen questions on the survey, Beth's responses were the same before and after the course, indicating very little change in her development of the charismata. Beth's post survey did show that she made small steps in growth in the areas of healing and hearing from God. Before the course Beth had never experienced God communicating with her, and after the course, she had experienced direct

communication from the Lord “once or twice.” She also noted that before the course she had never laid hands on someone and prayed for their healing, and after the course not only had she had that experience, but she had occasionally seen physical healing as a result of her prayer.

Before the course Beth indicated that she had never experienced having wisdom or insights that were beyond her own understanding, but after the course her survey indicated that she did occasionally. In her post interview Beth expressed that although she is highly uncomfortable talking with others about her faith, she recently had the experience of witnessing to one of her friends who had recently experienced complications from an amputation. Although she was hesitant to pray for him, she brought up her faith and shared her understanding of God’s healing power. When asked if that was a stretch for her, she responded with visible pride, “Yes! It may not have been prayer, but it was definitely an encouragement to him (her friend).”

When asked in her post interview if there was anything she would like further teaching on, Beth indicated a continued interest in learning about speaking in tongues. She stated, “I don’t know that I ever really heard of it (speaking in tongues) as a child or as a young adult, until I came here and experienced it with you...I’m not totally convinced there is such a thing. I can’t tell you if I believe in it or don’t believe in it because I can’t interpret it.... (But) what you said over me (in tongues) I don’t know a thing about what you said, but I felt better after you did that, the few times that I’ve needed that.” Although Beth was not ready to fully believe in the gift of tongues, she expressed that after being prayed for in tongues, she felt better. Beth’s response indicated that she was unable to develop faith for the gift of tongues, even after a series of positive

experiences where she felt physically and emotionally better after receiving prayer in tongues. For Beth, the charism of tongues was not a part of her prior belief system. She indicated that even after biblical teaching on the gift, she could not decide whether or not to believe in it because she could not understand what was being said with her rational mind. Thus Beth's experience of feeling better on several occasions after receiving prayer in tongues was not enough to change her skepticism about it.

Lia

Lia is a sixty-year old professional female, who is very active in her local Southern Baptist congregation. Lia's pre-survey indicated that she had slight faith for biblical healing, and that she had prior exposure to laying hands on others and praying for their healing, but that she had rarely seen any positive results. She indicated that she had experienced God communicating with her occasionally, but rarely received messages for others, and had never received a word of knowledge. She did express that she was very comfortable sharing her faith with others and praying out loud with them, also that she strongly believed God would give her supernatural wisdom when talking with others regarding her faith. She indicated that she had occasionally experienced such wisdom in the past.

Throughout the course Lia was a very involved participant, often volunteering to open the group in prayer. During the weeks together it became obvious to the group that Lia had deep wounds and internal struggles. She was very open in sharing with the group and it was not uncommon for her to volunteer to receive prayer. She often cried profusely during those ministry times. Adam noted that during one evening of ministry time the

group gathered around Lia and began to pray and she started “uncontrollable sobbing.” Adam sensed she was currently, or had been in the past contemplating suicide. When Adam approached Lia about this word of knowledge, Lia would not confirm or deny it, but remained silent. Adam and other members of the group continued to minister to her after the formal time of prayer ended, and she left looking much calmer and more peaceful.

Lia’s post survey indicated growth in the area of hearing from God. She went from occasionally hearing God communicating with her to regularly hearing from God. She indicated that she also went from rarely seeing physical healing in response to her prayer to occasionally seeing it. She also went from rarely getting messages for others to occasionally hearing from God for others. She went from never receiving supernatural wisdom about others to rarely receiving supernatural insights, perhaps indicating the very beginnings of that gift.

Lia expressed in her post interview that she also felt she had developed a greater boldness in witnessing about faith. She shared a story of how her faith had recently made an impact on one of her colleagues at work, stating, “One of the girls told me that she had a cancer spot on her hand and she had removed it. She had seen me praying with people (for physical healing) before—and the other day she had to go to back to the doctor. I asked her, ‘What about your spot?’ It was getting big again even though they had tried to remove it. She said, ‘I prayed over it the other day (like I saw you do) and it’s not as big as it was!’” Lia showed obvious excitement that her prayer life was influencing those around her. “I talk about my prayer life now,” she said. “I thought that (experience of witnessing) was really unique!”

Lia decided not to participate in prayer for Baptism of the Holy Spirit at the end of the course. When asked about that choice she replied, “It’s just a war within me right now. It’s a little apprehension. Kind of fear of...gosh...if I got more... if it was bigger and bolder and braver... what would I do with it?” When asked whether her view of spiritual gifts had changed during the course, she expressed reservations about how God might use her. Martha assessed Lia’s progress in her post interview noting, “Lia is very open (to the Holy Spirit). It’s not that she’s closed to this; she just has a lot of hurts and a lot of things that God is dealing with in her life. I think it’s not that she doesn’t believe in the Holy Spirit and how it can move in her life, it’s just that she sees herself continually growing. I think we’ll see a day when Liz is set free from a lot of bondage in her family.”

The author believes that the growth most notable in Lia’s life was a healing of internal wounds. This was demonstrated through the more peaceful and calm demeanor that she developed throughout the course. Adam also observed Lia’s emotional healing in his post interview. “I think about Lia, and the way she now responds. She used to come and cry at every meeting. She was such a ‘Debbie-downer.’ Now she’s much more positive in her attitude.” When asked if she had changed throughout the course, Lia said she felt that “a maturity had finally set in.” She expressed that she was “becoming more comfortable in her own skin and with her faith.”

Stan

Stan is a fifty-three year old ophthalmologist, and a member of the author’s church along with his wife, Gail. Stan and Gail also have a close, personal friendship with Adam and Martha, the context associates who assisted the author with this course.

Stan primarily took the course because of encouragement from his wife who had the experience of being baptized in the Holy Spirit during her young adult years. In his pre-survey Stan indicated that he felt he had a solid biblical understanding of baptism in the Holy Spirit. Adam described Stan as a “very traditional Presbyterian” and noted that he just attends church, but never goes to Bible study or prayer groups. Stan’s pre-survey indicated that he had no personal experiencing of operating in the prophetic, words of knowledge, supernatural wisdom, or speaking in tongues. He indicated in his pre-survey that he was “unsure” about his ability to share his faith and whether God would give him supernatural wisdom when talking or counseling with others. He did strongly believe that God would supernaturally heal others when he prayed for them, and he had prayed and laid hands on others for healing before, however he had never seen any visible healing in response to his prayer.

Stan chose to come for prayer for baptism in the Holy Spirit, but he displayed strong disbelief that God would touch him. When the author and context associates asked if they could lay hands on him and pray for him to receive a filling, he replied, “Do your best!” When Adam described the experience of praying for Stan to receive the Holy Spirit he said, “Stan came with a very, very analytical mind. And an attitude, if I remember correctly, that God can’t use me, and how is God going to use me—God won’t do anything. It was frustrating... It was like praying for Eeyore... ‘Nothing’s gonna happen, nothing’s gonna happen.’” Martha also indicated that she felt Stan expressed doubt in his own personal ability to receive baptism in the Spirit, or function in gifts of the Spirit. She noted, “He is a person who is very intellectual and very methodical in

what he does, so he sort of shoots from that part of his mindset. He's not emotional at all."

Although Stan indicated that he was appreciative of the prayer, he later confessed, "Quite honestly I didn't feel any different than before." In his post interview Stan stated that he believed in baptism of the Holy Spirit and that many people including his wife had received it as well as supernatural spiritual gifts, but he concluded, "I don't disbelieve, it just hasn't happened with me."

Stan's interview and post survey confirmed that he had not experienced speaking in tongues, prophecy, or words of knowledge, even after receiving prayer for baptism of the Spirit. However, there were changes in his ability to hear from God and his confidence in sharing his faith. In his pre-survey he noted that he had never experienced knowing facts that he could not know naturally about someone else, and in his post survey he said that he had had this experience, although rarely. When asked if he had ever experienced insights or understanding beyond his own intellect when talking with others, he indicated never on his pre-survey, but he said that he had this experience occasionally on his post-survey. He also shifted from never feeling that he had insight into the spiritual realm to feeling that he had that insight on rare occasions. He also indicated that before the course he was unsure about sharing his faith with others, while after the course he was confident in sharing his faith. After the course he slightly believed God would give him wisdom beyond his own abilities in conversing others, whereas prior to the course he was unsure if God would do so.

Stan's growth as a result of this course was subtle, although his wife indicated in her post interview that she felt that his willingness to even attend such a course was a

huge step in his faith journey. Martha noted, “For God to change Stan and rearrange his thinking in his brain to where he is accepting this—not what he sees, but what he doesn’t see—walking in faith, I see it as a longer process with Stan, but God is working. Because he kept coming! He kept coming. If he thought it was a bunch of baloney he would not have pushed himself in that situation.”

Gail

Gail is a fifty-four year old nurse, who currently worships in the author’s congregation along with her husband, Stan, described above. Growing up she worshipped in a non-denominational church where she received baptism in the Holy Spirit as a young woman. Gail indicated in her pre-survey that she had experience in laying-on hands for others, and had occasionally seen God respond with physical healing. She had never had a message for others, received a word of knowledge, or had insight into spiritual realms. She felt that she never had God given insight, understanding or wisdom when sharing her faith or talking with others, and she only slightly believed that God might provide it for her.

Gail felt she had a strong understanding of baptism in the Spirit before the course, so her primary reason for taking it was to encourage her husband Stan to participate. When asked if she felt she had grown spiritually during the course she said, “Yes, I feel that I did, and I feel that as a family and as a couple we grew. That’s very important, because Stan tends to be very analytical, and he really tried, so that really helped. And that’s been a blessing in itself.”

When comparing pre and post survey results, Gail's responses noted three areas of growth. She went from never receiving a message from God for someone else to "rarely" receiving one, and from never having the ability to see into the spiritual realm to occasionally having that ability. She also noted that she now strongly believes that God will give her wisdom and supernatural insights when communicating with others, whereas before she believed it only slightly. Gail did not feel that she experienced receiving a word of knowledge or prophecy during this course, but she did indicate that she grew in boldness in sharing her faith. She explained, "I'm not real good vocalizing it (my faith) and I envy people who can open up and share, but I feel like I'm more comfortable and more willing to talk about my faith to other people. We have some friends who might be moving here, and Stan and I, we both talked to them about the church, and that's probably something we wouldn't have done in the past."

Although Gail's survey indicated that she stayed "slightly comfortable" in praying for others and in sharing her faith both before and after the course, she stretched herself to use her prayer language in front of another person for the first time as a result of the communal prayer times. Gail shared in her post interview,

I've never prayed in tongues in front of anybody. It's always been my private prayer language, and when I was baptized in the Holy Spirit the charismatic church I belonged to sort of instructed us that unless you have an interpreter, you only use it as a private language. So I've always held it dear to myself. But I feel now, it is ok, if you're in a group setting, and praying for someone, that it is ok to use that prayer language.

Gail shifted in her understanding of how tongues may be used as a result of the Bible study on tongues. She now believes that an interpreter is needed when the gift of tongues is used in public worship, but that in private prayer it is

acceptable to use a prayer language without an interpreter for the purpose of intercession for another person. Using a prayer language in front of others was a step of faith for Gail, as even her husband had never heard her pray in tongues before.

Although Gail had already been baptized with the Holy Spirit, she came for a time of prayer and laying-on of hands at the end of the course. When asked to describe her feelings during prayer she said, “(I experienced) a lot of peace. Extreme peace.” One of the context associates noticed that because of the course Gail seemed to have received a “refreshing and renewal” of the Holy Spirit in her life.

Bart

Bart is a sixty-one year old truck driver who attended the course along with his wife, Cindy. They are both active members of the United Methodist church. Upon beginning the course, Bart said his expectations were “cloudy.” Adam noted in his journal after the initial class that Bart and several others who were life-long church-goers did not seem to have an understanding that the Holy Spirit was actually a person. When asked about his experiences with the supernatural prior to this course Bart replied, “Well, I’m probably a good Protestant. I had read about the gifts of tongues and prophecy and interpretation, and I’ve heard people speak in tongues before, and I’ve heard people pray for healing before, but I was really skeptical about what they were doing—the person receiving it and the person giving it, both.”

Bart indicated in his pre-survey that he did not have an understanding of baptism of the Holy Spirit. Bart also indicated in his pre-survey that he had only once experienced

God communicating with him throughout his lifetime. He felt God had never given him a message for someone else, and he had never had any insights into the supernatural realm. He indicated that he was not at all confident in sharing his faith with others, and he was uncertain as to whether God would give him supernatural wisdom or insight when conversing with others. He had never spoken in tongues, never received a word of knowledge, and never experienced supernatural wisdom or insights. He indicated that he had experience praying for physical healing for others through the laying-on of hands, and he had occasionally seen God respond with physical healing in answer to his prayers. He also indicated that he had a slight belief that God would supernaturally heal others through his prayer, and slight confidence in praying for others.

During the course Bart was a leader among the participants, actively engaging in discussion and offering prayer during the praxis times. Many of the prophetic exercises seemed to come easily for Bart. He was the second member of the class to come for prayer for baptism of the Holy Spirit. Adam noted that Bart had a childlike faith, and he came for prayer “with great expectancy and openness.” When asked to describe his experience of receiving prayer for baptism of the Holy Spirit Bart reflected,

During prayer, Jenna (the author) and Martha were encouraging me to vocalize any thoughts that I had, and while they were doing that, Adam stepped behind me, and he put his hands on my shoulders and neck, and when he did it felt like electricity, a small dose of electricity going through me. And then Jenna started singing in tongues, asking the Holy Spirit to come into me like water flowing from a river. At which point I told her that it wasn't water or a river, it was a wind, a chilly wind, and I was chilled. And about that time, we heard a noise, and Martha had been knocked to the floor behind us (by the Spirit). And after she got up, we continued, and I started speaking some in tongues.

As Bart explained above, the presence of the Holy Spirit during this time of praying for Bart was so powerful, that Martha fell to the floor under the Spirit's power. Although the participants were in a closed room with no access to an outside breeze, Bart felt a palpable wind reminiscent of the rushing wind that was present in the Pentecost narrative of Acts chapter two.

During prayer for baptism of the Holy Spirit Bart not only began to speak in tongues for the first time, but he also received the gift of interpretation of tongues as well. He noted that the gift of interpretation of tongues first began to manifest about two weeks earlier during the class where the author taught on tongues and interpretation of tongues. For the experiential exercise that evening, members of the class were invited to receive prayer in tongues from the author or one of the context associates. When Bart came for prayer from the author, she remembered hearing the Holy Spirit tell her to sing over him in tongues. Although she had prayed in the Spirit for others, that occasion was the first time she had ever sung in the Spirit over another person. As she did, Bart began to interpret what she was singing: "The Lord is coming. The Spirit is coming." The author again felt the Holy Spirit tell her to sing in tongues over him at the time of prayer for his baptism in the Spirit, and he again began to interpret her words. Interestingly, Bart indicated in his post interview that while he can interpret the author's prayer language when she is singing in tongues, he finds it difficult to interpret her prayer language when she is speaking. He is however able to interpret his own spoken prayer language.

When asked if he had experienced prayer for physical healing during this course, Bart indicated that twice he experienced physical healing in response to prayer offered by the group. Martha recalled that during prayer time one evening Bart had complained

about ringing in his ears and that the Lord told her to stick her fingers in his ears when she prayed. She explained, “And at first I argued with God. I said I know this person—I’ve known him for years. He’s going to think I’m silly and everything. But then the Lord showed me that if I wasn’t obedient that person wouldn’t receive a blessing from the Lord. So I did that very thing that the Lord told me to do, even though it may have seemed foolish.” Bart shared, “When Martha stuck her fingers in my ears, and I felt something there, the ringing was really diminished after that. It comes back in spurts, but not nearly as bad as it was before then.” In addition to the partial healing of the ringing in his ears, Bart also received a total healing from chronic headaches that he had been experiencing for six months. He shared, “I complained one night that I had a headache every night about the time I went to bed. And I had to take aspirin every night. So that night they prayed and I think Martha was the one who put her hands on my head. I have not had a headache like that or had to take aspirin (since).”

Bart’s post survey indicated spiritual growth in a number of areas. Whereas before the course he never had insights into the spiritual realm, never received messages for others, and never felt he received supernatural knowledge regarding other people, his post survey indicated that he now feels he occasionally functions in each of these gifts. In addition, he now has a strong belief that God will give him supernatural wisdom when conversing with others.

Cindy

Bart’s wife Cindy is fifty-nine years old, and works in administration at the local hospital. She did not grow up attending church, but began going to the Methodist church

later in life when she met Bart. Cindy's pre-survey indicated that she had no knowledge of baptism of the Holy Spirit, and that she had never laid hands on someone to pray for their healing. She had never experienced words of knowledge or wisdom, and she indicated that she was unsure about whether God would supernaturally heal others when she prayed for them. She also indicated that she felt unsure about sharing her faith and whether she might receive wisdom from God when conversing with others. She indicated that she was very uncomfortable praying for others.

During the post interview, Cindy described her reservations about attending the class. "I'm a pretty private person," she confided. "I just don't—it doesn't come out of me. I was like—what are they going to ask me to do? I don't mind learning it, but..." Cindy went on to explain that before the course she had never really considered that the Holy Spirit was a person. She also had no exposure to the supernatural gifts of the Spirit, such as healing and speaking in tongues. When asked to compare the concepts she was learning in class with her traditional Methodist faith she exclaimed, "Totally different!" When asked if her understanding of the Holy Spirit and his gifts had changed throughout the course, Cindy replied, "Yes. I just thought Pentecostal people did this. That's where I thought that came from. And that's the only place you ran into it. There, or in the Bible. And now I'm like blown away (by) these things that you have felt, that people in the group have done, and, just, yeah, it's just really been amazing to me!"

When asked about her participation in prayer for healing Cindy explained, "Well now, I don't pray out loud, that's very uncomfortable for me. I'm not good with words. So anyway—you know I was just a little skeptical at first, but then I received healing of a small thing, then I was just amazed." When asked to further describe her experience of

being healed through prayer she explained, “Well I had—I’ve almost forgotten—because—it’s just gone! I had a back problem. Well, it wasn’t any big deal, but I had pain in my back. But you all prayed over me and it was gone. And that was really, really different.” When asked about her feeling about healing prayer after the course she said, “I’ve seen it work, and I think this is a valuable thing and something that people don’t realize that we have access to.”

Cindy did not choose to come for prayer for baptism in the Holy Spirit, indicating that she just didn’t feel ready yet. When Martha was asked if she had any insight into why Cindy chose not to receive this prayer, she observed, “Cindy is one that stands back and watches. She observes quietly. And she has a deeper faith than a lot of us give her credit for. She’s watching Bart (her husband) and seeing what the Holy Spirit is doing in his life. And I feel like it’s not like she doesn’t believe this is true, but again she moves at a slower pace and she’s very cautious, very cautious.”

Cindy’s post survey indicated a number of questions where she showed small growth. After the course she noted that she occasionally hears from God, whereas before she had only heard from God once or twice. Prior to the course she had never experienced God physically healing others in response to her prayer, but after the course she indicated she now sees occasional physical healings after prayer. After the course her survey noted that she now strongly believes that God will heal others when she prays for them. She also went from being unsure as to whether God would give her supernatural wisdom when conversing with others to strongly believing that God would give her wisdom beyond her own abilities.

When asked if her ability to hear from God had changed after the course Cindy replied, “I think I realize what it was for, and who it was from. Not just intuition or coincidence. I realized it was from God and not just happenstance. God was urging me.”

When asked if she was bolder in sharing her faith, Cindy shared that she had begun to discuss her faith with a friend at work who was also coming to the class occasionally, and that was a big step for her.

Ron

Ron is a sixty-six year old psychologist who currently worships in the Roman Catholic Church. He has attended a wide variety of churches in his life, including non-denominational churches, Episcopal churches, and Protestant churches. He has a lay-preacher certification, and has served in leadership positions in the church. As a college age student, Ron received prayer for baptism of the Holy Spirit while attending a non-denominational church. At that time he spoke in tongues. However, he soon moved away and never found another similar community of faith. He did not continue to function in his prayer language. When asked about attending the course, Ron shared, “I had experienced something similar to this about thirty years ago. So I was skeptical, because I had a hard time making any sense about that experience so many years ago. So I really didn’t know what to expect, but I was curious.”

Ron’s pre-survey indicated that he did not feel like he had a biblical understanding of baptism in the Holy Spirit, even though he indicated that he had experienced it many years ago. He also indicated that he had only experienced God communicating with him once or twice, and that he had never been given a message for someone else, and never functioned in words of wisdom or knowledge. He noted that he

had laid hands on people for healing before, but he rarely saw God answer his prayers with physical healing. He expressed slight confidence that God would heal others through his prayer, and slight confidence in sharing his faith. He also expressed slight confidence that God would give him wisdom when conversing with others.

At the end of the course Ron chose to come for prayer for a renewal of his baptism of the Holy Spirit, and he shared the following description of that experience:

Actually it was a very quiet experience for me. It was a peaceful experience for me. It was a reassuring experience for me. And I felt that this participation that's been going on, this exploration, this experimentation, all of that was affirmed as the right thing. Something is going on there that's very real and very legitimate. That's been affirmed for me. Although I don't feel this wild enthusiasm, where I'm rip-roaring through this or that, I experience a kind of quiet determination to pursue this...I've done that wild stuff before. This feels much more solid and more comfortable than it was before.

During the time of prayer and laying-on of hands for Ron, both the author and Martha received several specific prophetic messages for Ron. Ron noted in his interview how meaningful those messages were for him.

The words of knowledge were so powerful for me that you received and Martha received... To hear that I didn't miss my calling! That had been my sense for many years, (that I had missed) what God had wanted me to do—(it) was such an awful load to carry. Although I had the sense that God was using me from time to time with certain people in certain circumstances, there has always been the belief that I should have done it another way. I should have been somebody else, besides who I am. So that was very powerful. And then, I guess the realization, it's not like I didn't know it—but I kind of knew it on a new level when we had that time together—I just needed to let go of the shame and the guilt that I've just pounded myself with for many years. It's just been kind of an ongoing thing that I've pounded myself with, instead of just the experience of letting it go and moving on.

Ron also shared some of the physical sensations that occurred when the author and Martha laid hands on him.

Well, there were several things that happened when you were praying for me. You put your hands near my head, and I experienced some kinds of electrical sensations. That's what it felt like. It felt like electricity. I saw in my mind myself raising my hands, so I raised my hands. And then I saw in my mind syllables. And then I decided to speak those syllables that I was seeing. And they came out in a, well, it sounded like words, but not words. It wasn't just strange sounds, it was actually syllables. And I have experienced that three or four times since then with regard to particular prayer, particular things I was praying about at that moment. Those words would pop into my mind. And they're different every time.

Ron revealed in his post interview that he continues to function in his prayer language, and although he doesn't use it every time he prays, it often he feels like he is frequently moved to pray in tongues and it continues to come naturally.

When Ron first experienced baptism of the Holy Spirit, he was soon after separated from the faith community that he had been worshipping with at the time, and as a result his connection to the Holy Spirit and the gift of tongues faded from his life. Ron said in his post interview that this time his experience of baptism in the Holy Spirit felt less tied to community. He shared,

I think it would be possible for me to function in a new way in terms of my prayer life, for example, whether I had people around me who were like minded or not. I don't want to do that (be alone), I'd rather have community, but it doesn't feel as community-connected as it did.

Thus Ron expressed that his recent experience of filling with the Holy Spirit had helped him forge a direct connection to God, and that this connection and the resulting gifts, such as speaking in tongues, would continue in his life regardless of whether or not he had a specific church or community to support him.

Ron's attitude going into his time of prayer was extremely positive and expectant. He revealed, "I was clearer about what I wanted than I think I had ever been. When I heard Martha's testimony of her baptism of Spirit and she talked about wanting all God had for her—that just so resonated with me. I could so identify with that. Also, I wanted to be a witness. I really wanted to do that."

Ron's post survey revealed growth in almost every area. His communication with God increased from once or twice to occasional. Whereas he reported that he never saw physical healing after prayer in the past, he later reported that he now sees it occasionally. He went from never hearing messages from God for others to occasionally hearing them. He also went from never knowing facts that he had no natural way of knowing to occasionally receiving that type of supernatural knowledge. He progressed from rarely sensing what is taking place in the spirit realm to occasionally sensing it. In his post survey he expressed strong confidence in sharing his faith, a strong belief that God would give him supernatural wisdom when conversing with others, a strong comfort in praying out loud with others, and a strong ability to convey God's messages to others.

Tammy

Tammy is a sixty-one year old librarian who currently works at a local middle school. She is a member of the author's congregation, and came to faith as an adult through the PC (USA). Tammy's initial pre-survey indicated that she did not have an understanding of the Holy Spirit. When asked about her thoughts about beginning the course she stated, "I had reservations because I wasn't real clear on exactly what that (baptism in the Spirit) meant, and I wasn't sure I had ever experienced anything like that.

I wouldn't say there was trepidation, but interest, and a bit of skepticism." Tammy indicated in her pre-survey that she had never had a word of wisdom, or been given a message from God for someone else. She had laid hands on others for physical healing before, but had rarely seen any healing occur in response to her prayer. She had never spoken in tongues, and she never felt she had insights into the supernatural realm. She was unsure about sharing her faith with others, and also unsure as to whether God would give her supernatural wisdom when talking with or counseling others. She was slightly comfortable sharing her beliefs, and she had a slight belief that God would supernaturally heal others when she laid hands on them and prayed.

Adam noted in his journal that during the very first class Tammy began to hear from God in very specific ways during the journaling exercises. He recorded that Tammy was the first person to share what she had heard from the Lord and that, "There was a sense among the group that she had very definitely heard from the Lord." As the classes continued, Tammy often came to each lesson with stories of how God had spoken to her during the week. Following a lesson on hearing God's voice for others, Tammy shared that the Lord had given her a message for a co-worker. She explained that while she was praying, "A person's name came to mind... and the words I heard were, 'Be at peace.'" Although Tammy had never given anyone a word from the Lord before, she felt strongly that the message was from God, and she pushed herself to share what she had heard. Later that day, while attending an obstetrician visit with her pregnant daughter, the woman to whom Tammy had spoken learned that her daughter's unborn baby had markers for Down syndrome. Tammy's colleague then remembered the word that Tammy had given her, and she shared it with her daughter. They later told Tammy her

word gave them great peace in the midst of that frightening experience. Thankfully a few weeks later it was determined that baby did not have Down syndrome and the child was born healthy several months later.

Tammy also reported having words of knowledge for healing on more than one occasion during the prayer times. The first time Tammy received a mental picture was while she was praying for Cindy's back. She recalled, "I actually saw in my head a spine, and I saw a bright light. But again, it was one of those things that was like a quick flash in my head, and I didn't do anything about it at the time except pray silently, and that was early, that was early on in the sessions." (Cindy's testimony above confirms that she did experience healing after receiving prayer that evening.) Tammy continued to experience words of knowledge from God during the prayer times, although she often needed prompting from others to act on what she was receiving. Tammy described another evening when she heard from God while praying for Martha.

Now I'm a restrained person, and when we were praying, we all had our hands on her. And we were praying, and of course I wasn't praying out loud, but I got again that I think this was God telling me you need to do this, but I was restrained, I needed to have some encouragement from a verbal physical person, (but) I kept thinking I needed to put my hands on Martha's leg. Should I go do that and pray, pray out loud? I kept feeling like I needed to do that. And then Martha was very vocal, and she said, "I feel like there's someone who needs to pray. There's someone who needs to pray out loud for me and they're not doing it!" (Laughter.) And that's when I went down and I put my hands on her leg and I prayed out loud for a healing to take place in her leg. And then all kinds of things began to happen after that. I believe her leg extended, and she encouraged us all because she told us how she was feeling, and what her leg was feeling.

Tammy chose to come for baptism of the Holy Spirit, and in her post interview she described her experience of choosing to come for that time of prayer. "Once again,

I'm a restrained person, so I actually came, I wanted to do it, because I've always wanted to feel closer to God, and I thought through this course, if I were prayed over to have the Holy Spirit come into me, to be baptized by the Holy Spirit, I would probably feel closer to God," she explained. She went on to describe recognizing the joy of the Lord that she saw in others, and wanting that in herself. When describing her physical response during the time of laying-on of hands, Tammy revealed, "But again, I'm a little bit restrained, so as far as being prayed over and asking for the baptism, that was a very unusual experience for me. I did put my hands out, in a kind of supplication, 'I want this, Holy Spirit come,' but again I wasn't saying it out loud, I was saying it internally in my heart." Tammy went on to describe the physical sensations she experienced during the prayer.

And I could feel myself, as you (the author) prayed, kind of collapsing in, I guess that's the best way to describe it, collapsing in and bending over, and then your prayers became more intense and I could feel myself coming up and lifting... Then Martha made some suggestions and you made some suggestions about praising and about speaking, to go ahead and speak it out loud, and then I could feel myself coming up, and then I began to feel trembling, it actually felt like trembling.

Martha and the author both remember sensing that Tammy was being touched by the Lord, but that her natural restraint was keeping her from receiving the fullness of God. At one point, the author felt the Lord tell her to dance in front of Tammy as she prayed for her, as a visible sign that God wanted Tammy to be free from her internal restraint and able to worship Him with exuberance. As the author and Martha continued to pray, the author felt the Lord give her a phrase in tongues for Tammy, which was not a phrase that sounded like her own personal prayer language. She shared the phrase with Tammy, who began to speak it out loud. Tammy shared in her interview, "I said those words, and they were very comfortable, they were very comfortable words, and it wasn't

like, ‘What was that I was supposed to say?’ They did come comfortably, and then Martha encouraged me to be praising out loud as well, and that happened as you both became more intense in prayer.

Tammy’s post-survey indicated that she had grown in almost every area. She went from rarely seeing physical healing in response to prayer to occasionally seeing it, and from rarely receiving message from God for others to occasionally receiving God’s messages for other people. She also went from rarely having God-given insights and wisdom when conversing with others to feeling that she occasionally received that type of wisdom from the Lord. Tammy went from being unsure about sharing her faith to expressing confidence in her faith, and from feeling unsure about whether God would give her wisdom and supernatural insights to strongly believing that God would provide her with wisdom beyond her own abilities when conversing with others. At the end of the course she indicated that she had experienced receiving a word of knowledge, and that she also felt she had a biblical understanding of baptism in the Holy Spirit.

Martha shared her observations of Tammy’s growth after the course stating, “I’ve known Tammy for twenty-some years, and she’s always been open but skeptical, but she has pushed herself to go beyond maybe what she understands, and she challenges herself and puts herself out there to learn more.” Martha continued, “She came, being very honest with our group, saying, ‘I’m skeptical about this baptism of the Holy Spirit but I’m here.’ But she received baptism of the Holy Spirit, and since then the healing that has taken place has been in her relationship with the Lord. She’s moving out, she’s going into directions that she had never even been able to imagine for herself.”

Assessment of Changes in the Group as a Whole

Appendix B shows a complete graph comparing the pre and post survey responses to each of the initial questions the author posed to the group. That data showed that there were several areas where the entire group showed growth in their understanding of the Holy Spirit and spiritual gifts and demonstration of the charismata in their lives. Most notably, while two-thirds of the group expressed that they did not have a biblical understanding of baptism in the Holy Spirit prior to the course, after the course the entire group, with the exception of Beth, indicated that they felt they had a biblical understanding of baptism in the Holy Spirit.²

Do you feel you have a biblical understanding of baptism in the Holy Spirit?		
	Pre-Survey	Post-Survey
Yes	3	8
No	6	1

In the pre-survey the majority of the group indicated that they had never or rarely seen God heal others in response to their prayers. After the course eight out of nine participants indicated that they occasionally or regularly saw this type of healing in response to their prayers.³

²See Appendix B.

³See Appendix B.

How often do you see physical healing occur in response to this type of prayer?		
	Pre-Survey	Post-Survey
Never	3	0
Once or Twice	3	0
Occasionally	3	7
Regularly	0	1
(One member indicated he was uncertain.)		

However, although the participants all indicated a higher frequency in seeing God respond to their prayer for physical healing, the survey revealed that while many of the participants grew in their faith for healing, three of them expressed a diminished faith that God would supernaturally heal others when they prayed for them.⁴

I believe God will supernaturally heal others when I pray for them.		
	Pre-Survey	Post-Survey
Strongly Disbelieve	0	1
Unsure	0	2
Slightly Believe	6	1
Strongly Believe	3	5

When asked a series of questions in the pre-survey about hearing from God and communicating God's messages, the data showed that two-thirds of the group was not

⁴See Appendix B.

experiencing occasional or regular communication from God. Yet the post survey showed overall growth in the entire group in their ability to experience communication from the Lord, with two-thirds of the group experiencing occasional or regular communication from the Lord.⁵

How often have you experienced God communicating directly with you?		
	Pre-Survey	Post-Survey
Never	2	1
Once or Twice	4	2
Occasionally	2	4
Regularly	1	2

The group overall also showed an increase in the prophetic, both through knowing insights about others that they could not have any natural way of knowing, and also in gaining supernatural wisdom beyond their own abilities. Before the course eight of the nine participants had never received a message from God for another person. After the course more than half the participants reported occasionally receiving messages from God for others.⁶

⁵See Appendix B.

⁶See Appendix B.

Has God ever given you a message for someone else?		
	Pre-Survey	Post-Survey
Never	8	3
Once or Twice	1	1
Occasionally	0	5
Regularly	0	0

Do you convey messages to people that you feel God told you to share, even when you don't have a natural reason to believe the person is actually dealing with the topic the message is about?		
	Pre-Survey	Post-Survey
Never	8	3
Infrequently	0	2
Occasionally	1	4
Frequently	0	0

Additionally, the group also reported significant increases in conveying a message they received from God for another person even when there was no natural confirmation that the message was relevant. In the pre-survey eight members said that they had never conveyed such a message. In the post survey a third of the group reported that they occasionally shared these typed of messages for others, and two participants went from never conveying these messages to conveying them infrequently.⁷

Seven out of nine members reported an increase in receiving wisdom, understanding, and insights beyond their own natural abilities and intellect.

⁷See Appendix B.

When talking with others do you find yourself with insights, understanding or wisdom that seems beyond your natural intellect or experiences?

	Pre-Survey	Post-Survey
Never	4	2
Once or Twice	1	0
Occasionally	4	7
Regularly	0	0

I believe God will give me wisdom beyond my own abilities when counseling or conversing with others.

	Pre-Survey	Post-Survey
Strongly Disbelieve	0	0
Unsure	4	0
Slightly Believe	3	3
Strongly Believe	2	6

The entire group showed an increase in faith that God would give them supernatural wisdom when counseling and conversing with other people.⁸ One third of the group went from never knowing facts about other's lives not previously revealed to them to occasionally having supernatural knowledge about others.⁹

⁸See Appendix B.

⁹See Appendix B.

Do you find that when ministering to someone, you somehow know facts about their lives that haven't been previously revealed to you?		
	Pre-Survey	Post-Survey
Never	9	4
Infrequently	0	2
Occasionally	0	3
Frequently	0	0

When asked about words of knowledge, eight out of ten participants said in the pre-survey that they did not have a strong biblical understanding of what it means to receive a word of knowledge, and all of the participants said that they had never experienced having a word of knowledge. When asked if they had ever experienced knowing facts about someone or something that they had no natural way of knowing, eight of the nine participants responded never, and one said occasionally. After the class, all but one person felt they had a biblical understanding of words of knowledge, but only one member of the class reported experiencing receiving one.¹⁰

¹⁰See Appendix C.

Do you feel you have a strong biblical understanding of what it means to receive a word of knowledge?

	Pre-Survey	Post-Survey
Yes	1	8
No	8	1

Have you ever had a word of knowledge for healing?

	Pre-Survey	Post-Survey
Yes	0	1
No	9	8

Prior to the course seven of the nine participants had never spoken in tongues. Of those who came for prayer for Baptism in the Spirit, four of the six spoke in tongues during the time of prayer. Two of the four had never had the experience of speaking in tongues before. One participant had spoken in tongues almost twenty years prior, but had not functioned in this gift for over twenty years.

Have you ever spoken in an unknown language that you had not previously learned?

	Pre-Survey	Post-Survey
Yes	2	4
No	7	5

Another area of growth was the participants' insight into the supernatural realm. In the pre-survey seven out of nine members of the group indicated that they never had the ability to sense of understand what was taking place in the supernatural realm.

However, after this course, only two members said that they had never had that experience, with over half the group indicating that they occasionally have these insights.

Have you ever felt you had the ability to sense and understand what was taking place in the spirit realm?		
	Pre-Survey	Post-Survey
Never	7	2
Once or Twice	1	2
Occasionally	1	5
Regularly	0	0

Analysis of Data

Overall, the data showed that for those who came for baptism in the Holy Spirit, they experienced a genuine encounter with the Lord, and showed significant development of the charismatic gifts in their lives. Even those who did not choose to participate in that prayer experience often showed growth in one or more areas. The group as a whole demonstrated an increased ability to hear God's voice and share God's messages with others. The data also conveyed that the group grew in boldness both in sharing their faith with others and in sharing specific messages God had given them for other people. The data also confirmed that the group saw an increase in physical healing in response to their prayer after the course. Because the data showed that the group as a whole saw more physical healings before the course, the author was surprised that members did not indicate a corresponding increase in faith that God would work miraculous healing in response to their prayers. Rather, the surveys indicated that there was a decrease in

several participants' belief that God would work through them to heal someone else supernaturally. Upon further analysis of the data, the author concluded that while several people did show an increase in faith that they would be used for healing, all three of the members who chose not to come for prayer for baptism in the spirit indicated a decline in their faith that God would heal others through them.

One other area of interest for the author was the lack of participants who indicated that had received a word of knowledge at the end of the course. The author believes that one of the significant inhibitors to the participants' growth in that area was the size of the class. Because the class size was very small and participants knew each other very well, it was hard for them to practice receiving words of knowledge for healing for one another. With only nine participants, many did not have ailments, and among those who did need healing, many had already shared their ailments and been prayed over in previous classes by the time the lesson on words of knowledge occurred. Thus the small class size made it highly difficult to offer the students a genuine opportunity to experience listening for and giving words of knowledge. Additionally, in the post interviews the author notes that some of the participants used "words of knowledge" and "prophetic words" interchangeably. Several participants might still lack clarity between the nuances of each of these spiritual gifts, and how they are similar and different from one another.

In summary, the majority of this group of mainline denomination Christians had never been exposed to teaching on the Holy Spirit and the charismata. Most of them expressed moderate to high levels of skepticism and wariness at the beginning of the class. Yet by the end of the class, all traces of skepticism were gone in eight out of the

nine members. As a whole the group expressed a transformed understanding of the Holy Spirit, and a genuine belief that the gifts of the Spirit, even the miraculous gifts, are at work in the church today. All participants showed slight growth in hearing from God and faith for healing. Those who came for baptism of the Holy Spirit showed the most growth, and four out of five members who participated in that process reported experiencing supernatural charismata working in their lives, which included divine healing, speaking in tongues, moving in the prophetic and receiving words of knowledge and words of wisdom.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

As stated at the beginning of this paper, the objective of this project was to instruct and equip Christians from mainline denominations in baptism of the Holy Spirit and the charismata. The goal was for participants to experience baptism with the Holy Spirit and show evidence of increased operation in spiritual gifts including healing, tongues, and the prophetic. The majority of participants in this study were completely unfamiliar with the concept of baptism of the Holy Spirit. The data showed that not only were they unaware that the Holy Spirit could equip them with supernatural gifts for ministry, but many of them also lacked a basic theological understanding of the person of the Holy Spirit himself. Participants shared that although they may have heard of the Holy Spirit in their congregational contexts, they were unsure as to the role of the Holy Spirit in their own lives. Many participants who were lifelong church attendees did not have even the basic understanding that the Holy Spirit is the third person of the Trinity. Most did not understand that believers can have a relationship with the Holy Spirit just as they do the Father and the Son.

Many of the participants expressed feelings of hesitancy and reservation upon entering the course. In Tennessee, where the author lives and where this study was conducted, there is often confusion as to the nature and beliefs of Pentecostal and Charismatic faiths. In the author's experience it is not uncommon for members of

mainline denominations to associate any type of charismatic expression or Pentecostalism with the handling of snakes and exuberant displays of emotion such as ecstatic dancing, shaking, uncontrollable laughter, rolling and falling down. The participants often had no framework for how the Holy Spirit might be encountered apart from these extreme displays of behavior.

The nature of the participants in this group was reserved and cautious. It is unclear whether other groups of people from mainline denominations would also demonstrate great reserve or whether such behavior was specific to this group in particular. Age, region of the country, familiarity with others in the group and the personality of each individual could all have been factors that contributed to the nature of the group as a whole. It would require multiple studies of diverse groups of participants to make a definitive determination that the reservation and caution that this group expressed towards the study of the Holy Spirit is a general characteristic of members of mainline denominations, and not simply a reflection of the individual personalities represented within this particular group of people.

Because the group had very little understanding of the Holy Spirit, the author needed to spend considerable time teaching on the person of the Holy Spirit before teaching on the gifts of the Spirit and baptism of the Spirit. The author soon discovered that it became hard to incorporate the many different elements of each class into a two-hour time slot. Classes were intended to include praise and worship, testimonies from those who had previously experienced baptism in the Holy Spirit, teaching, sharing of testimonies and reflections on the homework assignments, and hands on practice of the spiritual gifts. The two-hour class ran closer to two and a half hours or three hours most

evenings. Even with the extended time, there was often a need to stop teaching or curtail testimonies in order to try to incorporate each element. The course ran eight weeks, but it could easily have been extended to twelve. In the future the author would strongly suggest that participants take a four-week introduction class on the person of the Holy Spirit prior to this course. That would allow participants to begin with a foundation upon which to build a further understanding of baptism in the Spirit and spiritual gifts.

Despite the initial reservations of the group, members of the course quickly became engaged with the material. Bible study came naturally for most members of the class. Surprisingly, there was very little resistance to the teaching on baptism in the Holy Spirit. Once participants were able to locate and discuss texts explaining baptism of the Holy Spirit, they seemed to readily accept that it was a legitimate biblical experience. The same was true on teaching of the charismata. Once they studied the scriptures, the participants easily accepted that miraculous healing was possible in the present day. This was again true for other miraculous gifts such as the ability to hear and speak God's messages through prophecy, words of wisdom, and words of knowledge. Even spiritual gifts that carried a stigma, such as the gifts of tongues and interpretation of tongues, were often quickly embraced as possible once the participants could identify the biblical passages that supported the existence of the gift and the meaning and purpose of the gift was clearly explained. The author concluded that the participants had not adopted an intentional cessationist theology by choice, but rather they had developed a cessationist mindset from lack of exposure to teaching on the Holy Spirit and his gifts. Throughout the course it was not uncommon to hear exclamations such as, "I just never knew this!" or "I had no idea this was even in the Bible!"

Although the participants seemed to find the testimonies of people who had been baptized in the Holy Spirit engaging, the author believes it was their own experiences of the Holy Spirit during the practice exercises that had the most effect on their personal relationship with the Holy Spirit. As intimacy with the Lord was cultivated through times of worship, prayer, and journaling, they began to see that the Holy Spirit responded to their willingness to be open to Him. As they took time to listen to God through journaling, prayer, or prophetic exercises, they gradually began to show increased evidence of moving in the gifts of the Spirit. The Holy Spirit's presence and his gifts were often confirmed as real when they began to see physical healing take place in class. Examples of healing that took place during the eight weeks included Martha's shorter leg growing in length when Tammy prayed for her, Cindy's back pain leaving, and Bart's chronic headaches subsiding. Furthermore, as members of the group practiced giving and receiving prophetic words to one another, the context associates noted in their journals that there were many "Aha!" moments when other course members were able to confirm that their impressions and feelings were accurate.

Five out of nine participants chose to come for prayer at the end of the course. Initially the author had anticipated praying over the group as a whole or requiring all participants to come for initial prayer at the end of the study. However, after much discussion and prayer with her context associates, they concluded together to make the experience of receiving prayer for baptism in the spirit optional. The reasoning behind that decision was two-fold. First, like salvation, baptism in the Spirit is a highly personal choice to have a relationship with the Lord. Just as a person cannot be forced to accept Jesus as their Savior, so a person cannot be forced to open themselves to a supernatural

filling of the Holy Spirit. Both decisions are personal, and require faith and a desire for a relationship on the part of the participant. Second, experiences of God are often highly personal and intimate. It is not helpful to put people in a position where they feel watched or judged. Because the Holy Spirit can often evoke responses such as crying, laughing, shaking, exhortation, or speaking in tongues that can be unusual for those who have not experienced them before, the leaders felt it best to offer prayer in a private context. Their hope was that the privacy of the individual prayer session would also help the participants to be able to freely respond to whatever the Spirit was doing, with minimal fear of judgment.

Because this experience was optional, three of the nine participants chose not to receive prayer for baptism in the Spirit. In their post interviews each of them expressed openness to receiving baptism in the Spirit in the future, but none of them felt spiritually ready by the end of the course. When discussing the potential reasoning behind why the participants did not choose to come for prayer, the author and the context associates noted several factors. One participant was very new to the faith and had many questions. Another was both highly introverted and reserved—she did not like to pray aloud and expressed in her interview fear of crying in front of the author. Any potential display of emotion was highly uncomfortable for her. In her post interview, Martha (one of the context associates) also noted that she saw a similar pattern or thread of experiences in the lives of each of the women who chose not to receive prayer. She explained, “That thread is hurts and wounds... I find that sometimes with people who have hurts, it’s harder (for them) to go to God, and say, ‘God I know you want the best for me, I know you want me to have everything!’” All three of the context associates speculated that

unhealed emotional wounds may have been a common factor in the lives of those who did not want to receive prayer for baptism in the Holy Spirit. The pre and post surveys did not include questions that addressed emotional wounding. In future studies a set of questions that would reveal the emotional wounds of the participants would allow the researcher to further explore if there is a concrete link between emotional hurts and resistance to the Spirit.

As the author predicted, the participants who came for prayer for baptism in the Holy Spirit showed the greatest increase in the supernatural gifts of the Holy Spirit such as prophecy, speaking in tongues, interpretation of tongues, and healing. The only exception to this rule was Stan, who was the only participant who indicated that he did not feel any different after prayer. The author, both context associates, and even Stan's wife observed that Stan is highly analytical and skeptical by nature. Although he came for prayer, Adam noted that Stan had no genuine expectation that he would encounter the Lord. Indeed, his belief that nothing would happen seemed to be a self-fulfilling prophecy. The extent to which faith determines the outcome of prayer is a subject that was not addressed in the scope of this study. Future studies might wish to test for a correlation between faith and expectation and the outcomes of prayer for baptism in the Spirit.

Six of the nine participants in the course decided to receive prayer for baptism of the Holy Spirit, and five of the six later gave personal testimonies of having experienced a powerful encounter with the Holy Spirit during that time. Two members of the group spoke in tongues for the very first time, and one member received a renewed activation of tongues after twenty years of not moving in that gift. One member also began to interpret

his tongues. Of the five members who felt they received the baptism of the Spirit, each one described a physical sensation of the presence of the Spirit. These physical responses varied with each person, but included responses such as feeling an electric current, feeling a physical chilly wind in a closed room, feeling a deep, deep sense of peace, shaking, rocking, and feeling emptied and then filled by the Lord. While not everyone spoke in tongues, each and every person responded to prayer by praising the Lord. Several members responded with praise and prayer that was much more exuberant and louder than normal. Several members found themselves desiring to lift their hands in praise and worship of the Lord, even though this was not their usual custom.

Although the post surveys indicated that all the members of the group revealed development of at least some of the charismata, the five members who reported receiving the baptism of the Spirit or a refilling of the Spirit reported the most significant ongoing development of the supernatural gifts in their lives. As the earlier testimonies in Chapter Five indicated, it was these members who continued to pray in tongues, move in the prophetic, share their faith in bolder ways, pray often and more deeply, see God respond with physical healing when they pray, and communicate their faith to others with greater boldness even several months after the course had ended. Martha summed up the success of the course noting,

Over that course of time I saw people grow in the Lord, saw people get baptized in the Holy Spirit, and since then the fruits have remained. So that's even more of a testimony of what actually took place here during those weeks.... I (now) see people getting words of knowledge, having boldness in praying for one another. They were really never hesitant about laying hands on one another, but they just didn't know what the outcome would be, or how the Holy Spirit would move as they prayed. But now talking with many of them, they come with a better understanding, a knowledge of who the Holy Spirit is, and how the power of the Holy Spirit can

move in their lives. When they pray, they pray believing, expecting the Word, they pray knowing that God will answer, they pray with boldness. So that's exciting! ...And as I said, it has remained. The fruit has remained. That is so important. I see this even going beyond these walls and those people... (They have become) disciples in our community, because they are now witnessing and sharing what they have seen and experienced with others.

This "remaining fruit" in the lives of the group is truly the best indication of the success of this project. The majority of this group of highly conservative, highly skeptical Christians have come to believe that the power of God is available to ordinary believers. More than half the group experienced a filling with the Holy Spirit. Many of them are going out in their communities and sharing their faith with greater boldness. There is evidence of an increase of the gifts of the Spirit in their lives, including the ability to speak in tongues, share their faith with greater boldness, and experience miraculous healing in response prayer. They are hearing from God more clearly and learning to move in the prophetic as they share God's messages with others. Although this study confirms that the baptism in the Holy Spirit is experienced differently by each person and comes more easily to some than others, it confirms that Christians from mainline denominations who have no prior experiences of the charismatic gifts can experiencing a filling of the Holy Spirit which equips them to move in supernatural gifts and power for ministry and draws them into a deeper intimacy with the Lord.

APPENDIX A
PRE AND POST SPIRITUAL GIFTS SURVEY

PRE AND POST SPIRITUAL GIFTS SURVEY

Instructions: Please answer the following questions as honestly as possible. Your answers should be based on what is true in your life today, and not based on what you hope to develop in the future. Avoid the temptation to try to look like a super-Christian! God works in each of us differently, according to his purposes. There may be gifts you are unaware of, or do not operate in. Please do not allow this test to make you feel inadequate if the questions don't apply to you. Instead, may this tool increase your awareness of and hunger for the many spiritual gifts available to you so that you can eagerly desire the greater gifts!

Your test results should reveal spiritual gifts that you currently practice, and they may even uncover gifts that you have not yet embraced as part of your ministry. Your honesty is important for accuracy, so please answer truthfully.

May God bless you with an outpouring of His Holy Spirit and His gifts!

-
1. How often have you experienced God communicating directly with you?
 - a. Never
 - b. Once or Twice
 - c. Occasionally
 - d. Regularly

 2. Have you ever placed your hands on someone and prayed for their physical healing?
 - a. Yes
 - b. No

3. If you answered “Yes” to the question above, how often do you see physical healing occur in response to this type of prayer?
 - a. Never
 - b. Rarely
 - c. Occasionally
 - d. Regularly

4. Has God ever given you a message for someone else?
 - a. Never
 - b. Rarely
 - c. Occasionally
 - d. Regularly

5. Do you feel that you have a biblical understanding of Baptism in the Holy Spirit?
 - a. Yes
 - b. No

6. Have you ever spoken in an unknown language, or a language that you had not previously learned?
 - a. Yes
 - b. No

7. Have you ever found yourself knowing facts about someone or something that you had no “natural” way of knowing?
- a. Never
 - b. Rarely
 - c. Occasionally
 - d. Regularly
8. When talking with others, do you find yourself with insights, understanding or wisdom that seems beyond your natural intellect or experiences?
- a. Never
 - b. Rarely
 - c. Occasionally
 - d. Regularly
9. Have you ever felt you have the ability to sense and understand what is taking place in the spiritual realm?
- a. Never
 - b. Rarely
 - c. Occasionally
 - d. Regularly

10. I believe God will supernaturally heal others when I pray for them.
- a. Strongly disbelieve
 - b. Unsure
 - c. Slightly believe
 - d. Strongly believe
11. I feel confident in sharing my faith with others.
- a. Strongly disbelieve
 - b. Unsure
 - c. Slightly believe
 - d. Strongly believe
12. I believe God will give me wisdom beyond my own abilities when counseling or conversing with others.
- a. Strongly disbelieve
 - b. Unsure
 - c. Slightly believe
 - d. Strongly believe

13. My level of comfort in praying out loud with another person is:
- a. Very Uncomfortable
 - b. Somewhat uncomfortable
 - c. Slightly comfortable
 - d. Very Comfortable
14. Do you convey messages to people that you feel God told you to share, even when you don't have a natural reason to believe the person is actually dealing with the topic the message is about?
- a. Never
 - b. Infrequently
 - c. Occasionally
 - d. Frequently
15. Do you find that when ministering to someone, you somehow know facts about their life that haven't been previously revealed to you?
- a. Never
 - b. Infrequently
 - c. Occasionally
 - d. Frequently

16. Do you feel you have a strong biblical understanding of what it means to receive a word of Knowledge?

- a. Yes
- b. No

17. Have you ever had a word of knowledge for healing?

- a. Yes
- b. No

Name: _____

Age: _____

Contact Number: _____

Church Affiliation: _____

Occupation: _____

APPENDIX B

PRE AND POST COURSE SURVEY RESULTS

PRE AND POST COURSE SURVEY RESULTS

Numbers reflect participant responses based on a total of nine participants.

How often have you experienced God communicating directly with you?		
	Pre-Survey	Post-Survey
Never	2	1
Once or Twice	4	2
Occasionally	2	4
Regularly	1	2

Have you ever placed your hand on someone and prayed for their physical healing?		
	Pre-Survey	Post-Survey
Yes	8	9
No	1	0

How often do you see physical healing occur in response to this type of prayer?		
	Pre-Survey	Post-Survey
Never	3	0
Once or Twice	3	0
Occasionally	3	7
Regularly	0	1
(One member indicated he was uncertain.)		

Has God ever given you a message for someone else?		
	Pre-Survey	Post-Survey
Never	8	3
Once or Twice	1	1
Occasionally	0	5
Regularly	0	0

Do you feel you have a biblical understanding of baptism in the Holy Spirit?

	Pre-Survey	Post-Survey
Yes	3	8
No	6	1

Have you ever spoken in an unknown language that you had not previously learned?

	Pre-Survey	Post-Survey
Yes	2	4
No	7	5

Have you ever found yourself knowing facts about someone or something that you had no natural way of knowing?

	Pre-Survey	Post-Survey
Never	8	3
Once or Twice	0	4
Occasionally	1	2
Regularly	0	0

When talking with others do you find yourself with insights, understanding or wisdom that seems beyond your natural intellect or experiences?

	Pre-Survey	Post-Survey
Never	4	2
Once or Twice	1	0
Occasionally	4	7
Regularly	0	0

Have you ever felt you had the ability to sense and understand what was taking place in the spirit realm?

	Pre-Survey	Post-Survey
Never	7	2
Once or Twice	1	2
Occasionally	1	5
Regularly	0	0

I believe God will supernaturally heal others when I pray for them.

	Pre-Survey	Post-Survey
Strongly Disbelieve	0	1
Unsure	0	2
Slightly Believe	6	1
Strongly Believe	3	5

I believe God will give me wisdom beyond my own abilities when counseling or conversing with others

	Pre-Survey	Post-Survey
Strongly Disbelieve	0	0
Unsure	4	0
Slightly Believe	3	3
Strongly Believe	2	6

My level of comfort in praying out loud with another person is...

	Pre-Survey	Post-Survey
Very Uncomfortable	2	2
Somewhat uncomfortable	1	1
Slightly comfortable	4	2
Very Comfortable	2	4

I feel confident in sharing my faith with others.

	Pre-Survey	Post-Survey
Strongly Disbelieve	1	0
Unsure	4	2
Slightly Believe	2	3
Strongly Believe	2	4

Do you convey messages to people that you feel God told you to share, even when you don't have a natural reason to believe the person is actually dealing with the topic the message is about?

	Pre-Survey	Post-Survey
Never	8	3
Infrequently	0	2
Occasionally	1	4
Frequently	0	0

Do you find that when ministering to someone, you somehow know facts about their lives that haven't been previously revealed to you?

	Pre-Survey	Post-Survey
Never	9	4
Infrequently	0	2
Occasionally	0	3
Frequently	0	0

Do you feel you have a strong biblical understanding of what it means to receive a word of knowledge?

	Pre-Survey	Post-Survey
Yes	1	8
No	8	1

Have you ever had a word of knowledge for healing?

	Pre-Survey	Post-Survey
Yes	0	1
No	9	8

APPENDIX C
POST COURSE INTERVIEW QUESTIONS

POST COURSE INTERVIEW QUESTIONS

1. How did you feel about beginning this course on the Holy Spirit? Did you have any expectations, reservations or concerns?
2. Did you choose to come for prayer for Baptism in the Holy Spirit at the end of this course?
3. If so, please describe your decision and your experience.
4. If not, could you please describe why you chose not to receive prayer? Would you consider coming for prayer for baptism of the Holy Spirit at another time? If so, what factors would need to be in place for you to feel comfortable receiving this prayer? If not, why not?
5. Has your understanding of the Holy Spirit changed through this course? If so, please describe.
6. Has your understanding of spiritual gifts changed through this course? If so, please describe.
7. How would you define prophecy? Do you believe it is a gift for the church today? Have you ever given a prophetic word? Have you ever received one? Have you experienced growth or an activation of this gift in your life during this course? If yes, please describe.
8. What is a word of knowledge? Have you ever given or received one?
9. Has your opinion about praying for healing changed through this course? If so, please describe. Have you ever had the opportunity to pray for someone for healing? If so, please describe. Have you received prayer for healing? If so, please describe.
10. What have you learned about sharing your faith through this course? Has this course impacted the way in which you witness to others?
11. Have you experienced changes in your relationship with the Lord as a result of this course? If so, please describe.
12. Is there any aspect of this course you would change or modify? Was there anything presented that you are unclear about or have reservations about? Are there any topics you would like further information on?

BIBLIOGRAPHY

- Anderson, Gordon L. "Baptism in the Holy Spirit, Initial Evidence, and a New Model." *Enrichment Journal*. (2005:01): 1-10.
- Baker, Heidi and Rolland Baker. *There Is Always Enough*. Lancaster, England: Sovereign World, 2008.
- Barth, Karl. *Church Dogmatics, VOL IV, Part 2: The Doctrine of Reconciliation*. New York, NY: Bloomsbury T&T Clark, 2004.
- Beattie, Francis. *The Presbyterian Standards: An Exposition of the Westminster Confession and Catechisms*. Richmond, VA: The Presbyterian Committee of Publication, 1896.
- Bickle, Mike. *Growing in the Prophetic*. Lake Mary, FL: Charisma House, 2008.
- Berends, Willem. "Prophecy in the Reformed Tradition." *Vox Reformata* 60. (1995): 30-43.
- Borchert, Gerald L. *The New American Commentary, Volume 25B: John 12-21*. Nashville, TN: Broadman & Holman Publishers, 2003.
- Bosworth, F.F. *Christ the Healer*. New Kensington, PA: Whitaker House, 2000.
- Brand, Chad, Charles W. Draper, Archie England, Steve Bond, E. Ray Clendenen, Trent C. Butler, and Bill Latta. *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers, 2003.
- Brand, Chad. (Ed.) *Perspectives on Spirit Baptism: Five Views*. Nashville, TN: Broadman and Hollman, 2004.
- Bruce, F.F. *The Gospel of John*. Grand Rapids, MI: W.B. Eerdmans, 1983.
- Brunner, Emil. *Dogmatics, Vol III*. Philadelphia, PA: Westminster Press, 1950.
- Burgess, Stanley M. (Ed.) *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI: Regency Reference Library, 1998.
- Calvin, John. *Calvin's Commentaries, 22 Vols*. Grand Rapids, MI: 1993.

- _____. *Calvin: The Institutes of the Christian Religion. 2 Vols*, ed. John T. McNeill. Philadelphia, PA: The Westminster Press, 1960.
- Carson, D.A. *The Gospel According to John*. Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991.
- Chavda, Mahesh. *The Hidden Power of Speaking in Tongues*. Shippensburg, PA: Destiny Image, 2003.
- Chevreau, Guy. *Catch the Fire*. Toronto, Canada: HarperCollins Publishers, Ltd., 1995.
- Clark, Randy. *Baptism in the Holy Spirit*. Mechanicsburg, PA: Global Awakening, n.d.
- _____. *Biblical Basis for Healing*. Mechanicsburg, PA: Global Awakening, n.d.
- _____. *Ministry Team Training Manual*. Mechanicsburg, PA: Global Awakening, 2004.
- _____. *There Is More: Reclaiming the Power of Impartation*. Mechanicsburg, PA: Global Awakening, 2006.
- Clark, Randy and Bill Johnson. *The Essential Guide to Healing*. Minneapolis, MN: Chosen, 2001.
- Cole, Graham. *He Who Gives Life: The Doctrine of the Holy Spirit*. Wheaton, IL: Crossway, 2007.
- Cooke, Graham. *Approaching the Heart of Prophecy*. Winston-Salem, NC: Punch Press, 2006.
- _____. *Prophecy and Responsibility*. Canada: Brilliant Book House, 2007.
- DeArteaga, William. *Forging a Renewed Hebraic and Pauline Christianity. (Pre-published book)*.
- _____. *Quenching the Spirit*. Florida: Charisma House, 1996.
- Deere, Jack. *The Beginner's Guide to the Gift of Prophecy*. Ventura, CA. Regal, 2008.
- _____. *Surprised by the Power of the Spirit*. Grand Rapids, MI: Zondervan Publishing House, 1993.
- _____. *Surprised by the Voice of God*. Grand Rapids, MI: Zondervan Publishing House, 1996.

- Dorries, David W. *Spirit Filled Christology: Merging Theology and Power*. San Diego, CA: Aventine Press, 2006.
- Driscoll, Jim. *The Modern Day Seer*. USA: Orbitol Book Group, 2010.
- Duffield, Gup P. and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology*. Los Angeles, CA: L.I.F.E. Bible College, 1983.
- Dunn, James D. G. "Spirit and Kingdom," *Expository Times* 80:2. (Nov 1970): 36-40.
- _____. *Baptism in the Holy Spirit*. London: SCM Press, 1970.
- Fife, Dale A. *The Secret Place: Passionately Pursuing His Presence*. New Kensington, PA: Whitaker House, 2001.
- Galloway, Jamie. *Supernatural Revolution*. Shippensburg, PA: Destiny Image, 2010.
- Gangel, Kenneth O., *Holman New Testament Commentary, Volume 4: John*. Nashville, TN: Broadman and Holman Publishers, 2000.
- Gentry, Kenneth, *The Charismatic Gift of Prophecy: A Reformed Response to Wayne Grudem*. Memphis, TN: Footstool Publications, 1986.
- Gillespie, Thomas W. *The First Theologians. A Study in Early Christian Prophecy*. Grand Rapids, MI: Eerdmans, 1994.
- Goll, James. *The Seer Expanded Edition: The Prophetic Power of Visions, Dreams and Open Heavens*. Shippensburg, PA: Destiny Image, 2012.
- Gordon, A. J. *The Ministry of Healing*. Harrisburg, PA: Christian Publishers, 1961.
- Greig, Gary S. *The Kingdom and the Power*, edited by Gary S. Greig and Kevin N. Springer. Ventura, CA: Regal Books, 1993.
- Grudem, Wayne. *Are Miraculous Gifts for Today? Four Views*. Grand Rapids, MI: Zondervan Publishers, 1996.
- Guenther, Margaret. *Holy Listening*. Cambridge, MA: Cowley Publications, 1992.
- Hagin, Kenneth E. *The Believer's Authority*. Tulsa, OK: Faith Library Publications, 2004.
- _____. *Tongues: Beyond the Upper Room*. Broken Arrow, OK: Faith Bible Publications, 2007.
- Hamilton, James M. *God's Indwelling Presence: The Holy Spirit in the Old and New Testaments*. Nashville, TN: B&H Publishing Group, 2006.

Hart, Thomas N. *The Christian Art of Listening*. New York, NY: Paulist Press, 1980.

Hayford, Jack. *Rebuilding the Real You: The Definitive Guide to the Holy Spirit's Work in Your Life*. Lake Mary, FL: Charisma House, 2009.

———. *The Beauty of Spiritual Language: My Journey toward the Heart of God*. Dallas, TX: Word, 1992.

Heron, Alasdair, I.C. *The Holy Spirit*, Philadelphia, PA: Westminster Press, 1983.

Hocking, David. *The Dynamic Difference: Holy Spirit in Your Life*. Eugene, OR: Harvest House Publishers, 1985.

Hoffman, Bengt. *Luther and the Mystics*. Minneapolis, MN: Augsburg, 1976.

Hoffman, 74; *Martin Luther, The Babylonian Captivity of the Church*, Vol. 36 of Luther's Works, eds. Helmet T. Lehman and Jarslov Pelikan, Philadelphia, PA: Muhlenberg, 1958.

Hogue, Rodney, *Forgiveness*. Hayway, CA: Published by Rodney Hogue. 2008.

Hollenweger, Waler J. *Pentecostalism: Origins and Developments Worldwide*. Peabody, MA: Hendrickson, 1997.

Hyatt, Eddie, L. *2000 Years of Charismatic Christianity*. Lake Mary, FL: Charisma House, 2002.

Jersak, Brad. *Can You Hear Me? Tuning in to the God who Speaks*. Abbotsford, BC Canada: Fresh Wind Press, 2012.

Johnson, Bill. *A Life of Miracles: A 365 Day Guide to Prayer and Miracles*. Shippensburg, PA: Treasure House, 2008.

———. *When Heaven Invades Earth: A Practical Guide to a Life of Miracles*. Shippensburg, PA: Treasure House, 2003.

Johnson, Bill and Randy Clark. *The Essential Guide to Healing*. Minneapolis, MN: Chosen Books, 2011.

Jones, Dale E., et al. *Religious Congregations and Membership in the United States 2000*. Nashville, TN: Glenmary Research Center, 2002.

Kelsey, Morton. *Dreams: A Way to Listen to God*. New York, NY: Paulist Press, 1978.

- _____. *Healing and Christianity: A Classic Study*. Minneapolis, MN: Augsburg Books, 1995.
- Kendall, A.T. *Sensitivity of the Spirit*. Lake Mary, FL: Charisma House, 2002.
- Kittle, G., G. W. Bromiley and G. Friedrich, eds., *Theological Dictionary of the New Testament Vol 4. (LOGOS electronic ed.)* Grand Rapids, MI: Eerdmans, 1964.
- King, Paul L. *Only Believe: Examining the Origins and Development of Classic and Contemporary Word of Faith Theologies*. Tulsa, OK: Word and Spirit, 2008.
- Kraft, Charles H. *Christianity with Power: Your Worldview and Your Experience of the Supernatural*. Ann Arbor, MI: Servant, 1989.
- Long, Zeb Bradford and Cindy Strickler. *Let Jesus Heal Your Inner Wounds: Cooperating with the Holy Spirit in the Healing Ministry*. Grand Rapids, MI: Chosen Books, 2006.
- _____ and Douglas McMurray, *Receiving the Power*. Grand Rapids, MI: Chosen Books, 1996.
- _____ and Mary Ellen Connors. *The Power of Prayer Student Workbook*. Black Mountain, NC: PRMI, 2006.
- _____ and Tom White, *The PRMI Dunamis Project: Equipping Saints for Spiritual Warfare and Spiritual Advancement*. Black Mountain, NC: PRMI, 1999.
- Lederle, Henry I. *Theology with Spirit: The Future of the Pentecostal and Charismatic Movements in the 21st Century*. Tulsa, OK: Word and Spirit Press, 2010.
- Luther, Martin *The Babylonian Captivity of the Church, Vol 36 of Luther's Works*, eds. Helmut T. Lehman and Jarslov Pelikan Philadelphia, PA: Muhlenberg, 1958.
- Macchia, Frank D. *Baptized in the Spirit: Global Pentecostal Theology*. Grand Rapids, MI: Zondervan, 2006.
- MacMillan, John A., *The Authority of the Believer*. Camp Hill, PA: Wing Spread Publishers, 1981.
- MacNutt, Francis. *Healing Revised and Expanded – The Bestselling Classic*. Notre Dame, IN: Ave Maria Press, 2006.
- Mathesius, Johann. *Luthers Leben in Predigten*. Pragur, Czech Republic: Herausgegeben von G Loesch, 1906.
- McCasland, S.V. "Signs and Wonders." *Journal of Biblical Literature* 76. (1957): 151.

- Newman, B.M., and E. A. Nida, *Translator's Handbook on the Gospel of John: Helps for Translators*. New York, NY: United Bible Societies, 1993.
- McCamby, Richard, "The Lectio Divina Homepage." <http://www.lectio-divina.org/> (accessed November 13, 2013).
- McDonnell, Kilian and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*. Collegeville, MN: The Order of St. Benedict, Inc., 1994.
- McKim, Donald K. *Introducing the Reformed Faith*, Louisville, KY: Westminster John Knox, 2001.
- McIntyre, Joe. *Who We Are In Christ*. Bothell, WA: Empowered Grace Ministries, 2006.
- Milne, Garnet Howard. *The Westminster Confession of Faith and the Cessation of Special Revelation: The Majority Puritan Viewpoint on Whether Extra-Biblical Prophecy is Still Possible*. Eugene, OR: Wipf and Stock, 2007.
- Muhlen, Heribert. *A Charismatic Theology: Initiation in the Spirit*. New York, NY: Paulist Press, 1978.
- Palma, Anthony D. "Spirit Baptism: Before and After" *Enrichment Journal*. (2005:01): 1-6.
- Paris Post Intelligencer. "Paris TN: Unemployment Down in Henry County" (Monday August 29, 2011).
http://www.parispi.net/articles/2011/08/29/news/local_news/doc4e5bbea9eb305145361016.txt?sessinfo=270601d20b687b11 (Accessed June 30, 2012).
- Polhill, J. B. *The New American Commentary: Vol. 26: Acts*. Electronic ed: Logos Library System, Nashville, TN: Broadman & Holman Publishers, 2001.
- Prichard, Rebecca Button. "What Do Presbyterian Believe About Miracles?" *Presbyterians Today*. Online URL:
<http://www.presbyterianmission.org/ministries/today/miracles/> (Accessed June 30, 2013).
- Quebedeaux, Richard. *The New Charismatics II: How a Christian Renewal Movement Became Part of the American Religious Mainstream*. San Francisco, CA: Harper & Row, 1983.
- Reese, Andy. *Freedom Tools for Overcoming Life's Tough Problems*. Grand Rapids, MI: Chosen, 2008.

- Report of the Special Committee on the Work of the Holy Spirit to the 182nd General Assembly The United Presbyterian Church in the United States of America.* New York, NY: Office of the General Assembly, 1970.
- Robertson, A. *Word Pictures in the New Testament (Ac 2:4).* Oak Harbor, WA: Logos Research Systems, 1997.
- Russel, Cory. *The Glory Within: The Interior Life and the Power of Speaking in Tongues.* Shippensburg, PA: Destiny Image Publishers, 2012.
- Ruthven, Jon Mark. *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles.* Tulsa, OK: Word and Spirit Press, 2011.
- _____. *What's Wrong with Protestant Theology.* Pre-published draft. Tulsa, OK: Word and Spirit Press, 2012.
- Sherrill, J.L. *They Speak with Other Tongues.* New York, NY: McGraw-Hill, 1964.
- Smedes, Lewis B., ed. *Ministry and the Miraculous: A Case Study at Fuller Theological Seminary.* Pasadena, CA: Fuller Theological Seminary, 1987).
- The Constitution of the Presbyterian Church, (USA) Part I Book of Confessions, “*The Westminster Confession of Faith.*” Louisville, KY: The Office of the General Assembly, 2002.
- Tozer, A.W. *The Knowledge of the Holy.* New York, NY: Harper Collins, 2009.
- Underhill, Evelyn. *The Spiritual Life.* Harrisburg, PA: Moorehouse Publishing, 1995.
- Vallotton, Kris. *Basic Training for the Prophetic Ministry.* Shippensburg, PA: Destiny Image Publishers, 2005.
- Vine, W.E. and Merrill F. Unger. *Vine's Expository Dictionary of Old and New Testament Words: With Topical Index.* Nashville, TN: Thomas Nelson Publishers, 1996.
- Virkler, Mark and Virkler Patti. *4 Keys to Hearing God's Voice.* Shippensburg, PA: Destiny Image Publishers, Inc., 2010.
- _____. *How to Hear God's Voice: An Interactive Learning Experience.* Shippensburg, PA: Destiny Image, 2005.
- Walvoord, John F. and Roy B. Zuck. *The Bible Knowledge Commentary.* Wheaton, IL: Victor Books, 1983.

Walvoord, John F. *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*. Grand Rapids, MI: Zondervan Publishing House, 1991.

Warfield, Benjamin. *Counterfeit Miracles*. New York, NY: Charles Scribners Sons, 1918.

Welker, Michael. *God the Spirit*. Minneapolis, MN: Fortress Press, 1994.

Welton, Jonathan. *The School of the Seers*. Shippensburg, PA: Destiny Image, 2009.

Westcott, Bruce Foss, *The Gospel According to St. John, The Authorized Version with Introduction and Notes*. London: John Murray, 1896.

White, Fowler. "Does God Speak Today Apart From the Bible?" In *The Coming Evangelical Crises*. Edited by John H. Armstrong. Chicago, IL: Moody Press, 1996.

Willard, Dallas. *In Search of Guidance*. Rev. Ed. San Francisco, CA: Harper, 1993.

. *Hearing God: Developing A Conversational Relationship with God*. Downers Grove, IL: Intervarsity Press, 2012.

Williams, Bill. "A History of the Presbyterian Church of Paris, Tennessee" 1991. TMs [photocopy]. First Presbyterian Church Library, Paris, TN.